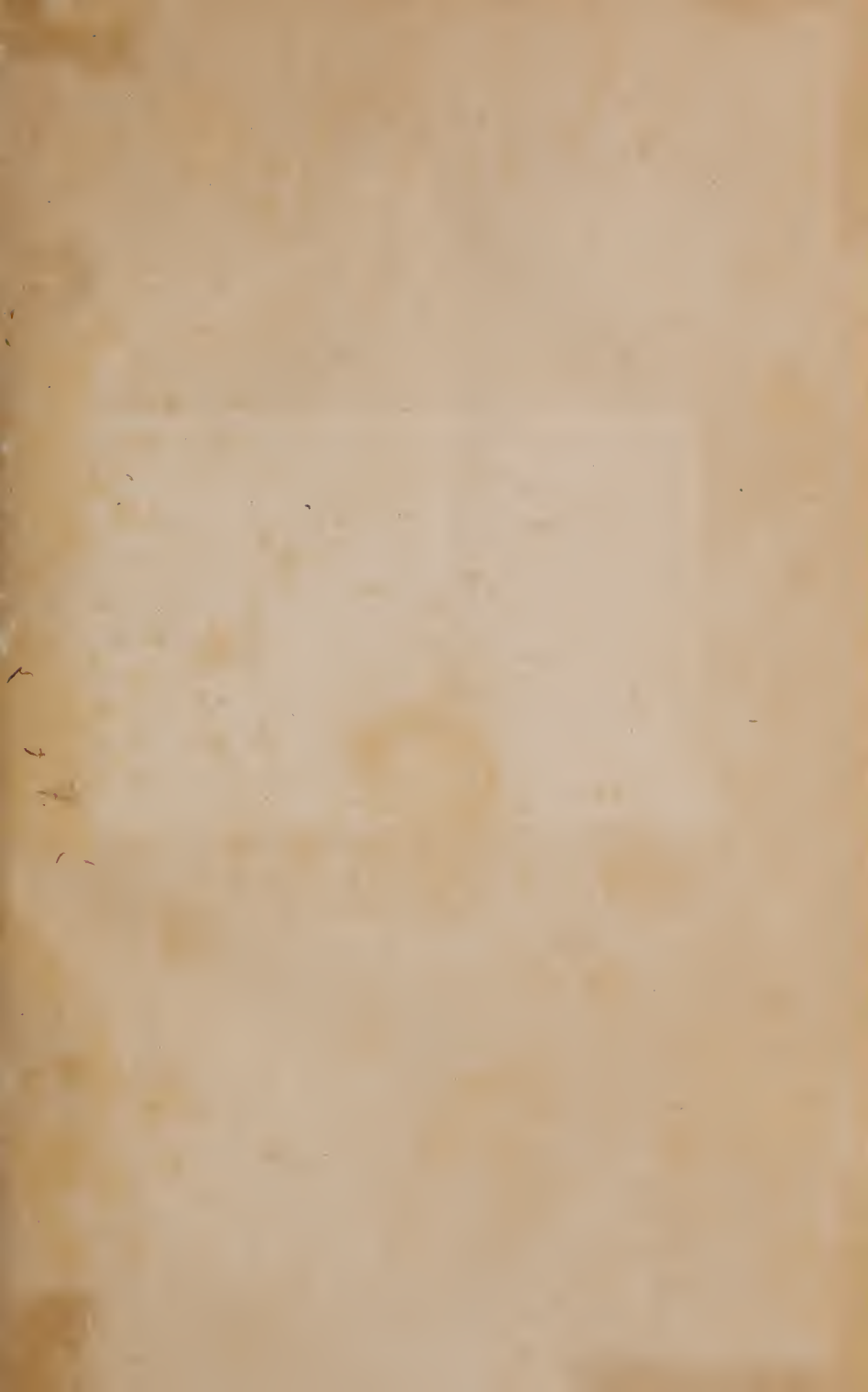
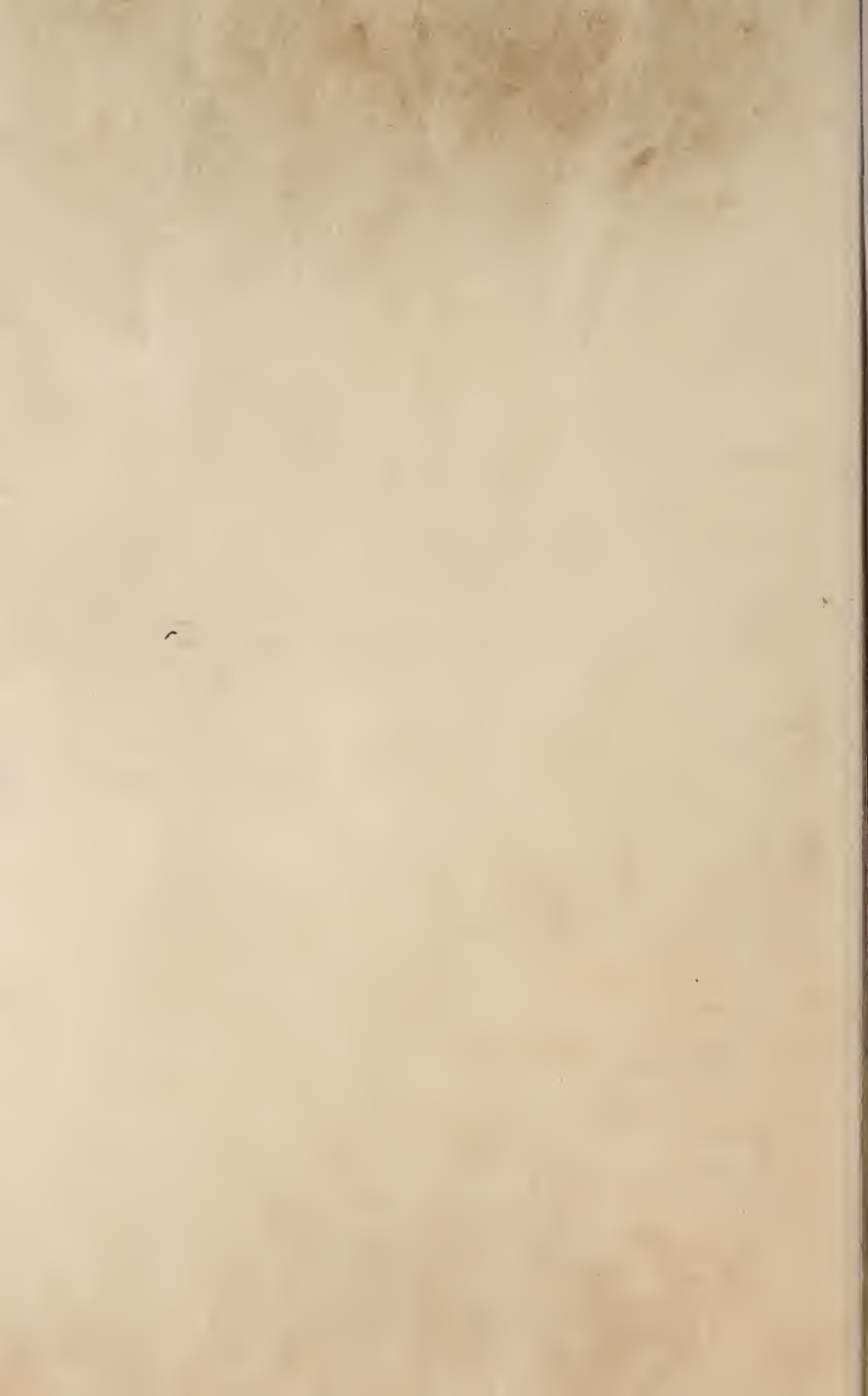




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THE
UNITED BRETHREN'S
MISSIONARY INTELLIGENCER,

AND

Religious Miscellany ;

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S
MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COM-
MUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 4.] FOURTH QUARTER, 1840. [Vol. VII.

[From the "Periodical Accounts," &c.]

I. REMARKS ON THE CONVERSION OF THE JEWS.

BY BROTHER SAMUEL LIEBERKUHN.

FEW circumstances of the present times are more deserving of attention and gratitude to God, than the increased interest manifested by the Christian Church in the preaching of the Gospel to the Jews, and the foundation of societies in various places, which spare neither cost nor pains for the accomplishment of this object. The design was not, indeed, altogether lost sight of in former periods in the history of the Church, but its prosecution was left, for the most part, to the silent efforts of individuals, sustained almost entirely, under God, by their own zeal in the cause.* Amongst these, honorable mention is due to the late Brother S. Lieberkühn, who departed to the Lord, in the year 1777, at Gnadenfeld. This servant of God maintained for many years an active intercourse with the Jewish nation, especially during his residence in Holland, when he combined with his engagements as a minister of the Brethren's Church, a series of persevering exertions to sow the good seed of the Gospel in their hearts. He was a sound, well-furnished theologian, and had made no mean proficiency in the Oriental languages ; †

* The first attempts of the Renewed Brethren's Church, for the conversion of the Jews, were made in the year 1738, through the instrumentality of that distinguished servant of God, Leonard Dober. Shortly after his return to Europe from the Island of St. Thomas, he took up his abode in the Jews' quarter of the city of Amsterdam, for the purpose of holding frequent intercourse with the outcasts of Israel, who are found in considerable numbers in that wealthy metropolis. After a residence of two years among them, he paid a visit to London, in the year 1740, exactly a century ago, and pursued his labors among those of their countrymen, to whom he could obtain access.—*Ed. P. A.*

† In the year 1732, one division of the Protestant emigrants from Saltzburg, passed through Jena, on their way to their assigned place of abode in Lithuania, and Lieberkühn, then a student of divinity, offered to accompany them, in the capacity of chaplain, as far as Königsberg. On his return through Berlin, his native city, several situations were offered him ; amongst the rest, the Professorship of Oriental Languages in the University of Königsberg ; but he declined every overture, and returned to Jena to prosecute his studies.

he was experimentally acquainted with the blessings of the Gospel, and cherished a peculiar love and regard for the house of Israel, because salvation is of the Jews,* and because the Saviour, to whom he owed his all, was of that nation. They soon acknowledged him as their friend, and were glad to converse with him; and, though they could not yield assent to all his arguments, they gave him credit for good intentions, and a real desire for their benefit. He did not, at the time, see much fruit of his labors; yet it cannot be said that they were altogether in vain. Many, at least, were led to serious, and, it is hoped, profitable reflection, by his instrumentality.

The subjoined remarks are taken from a paper, which he submitted to the Synod of the Brethren's Church, assembled at Marienborn, in the year 1764, explanatory of the method which he had followed in his intercourse with the Jews, and which he considered best calculated to gain admittance for the Gospel of Christ into their hearts.

“At the present period, intercourse with the Jews is almost entirely limited to conversation with them individually, or in small companies. Rarely could any one obtain permission to address them in a synagogue, in a set discourse. During my thirty years' going in and out among them I met with only one opportunity of this kind. This occurred at Groningen, in 1740. After they had finished their prayers, I asked leave of the ruler or elder to propose a question, which was granted me. The answer returned gave rise to further questions, till at length I was led to enlarge upon the subject, and, having gained their attention, held a regular discourse.

“There is, however, an essential difference in point of method, between preaching the Gospel to them, and merely conversing with them about it. In preaching, full scope is afforded for the expression of our ideas and feelings, without any fear of being interrupted, or diverted from the subject in hand, by the objections of the hearer. In conversation, on the contrary, more care is requisite, to avoid touching on any thing that might lead to a dispute on points of merely secondary moment.

“I would lay it down as a preliminary principle, that we ought to engage in conversation regarding Jesus Christ, with such Jews only as appear to wish it themselves, or, at least, are as likely to make no bad use of it, and it is needful they should feel, that he who speaks to them, has a heart filled with love to the Lord Jesus, as well as to his people Israel. A Jew once remarked to several of his brethren concerning me:—‘This man has such a love for *Tholah*, (the Crucified, *Deut.* xxi. 23,) that, if you listen to him long, he will make you love Him likewise.’ And every Jew that knows me will testify, that I am a sincere friend to their nation.

“My method of dealing with them is drawn from the apostolic history, and is based on the following principles:—

* John iv. 22.

“I. I adhere to the grand point: Jesus the Crucified is the Messiah; He has reconciled us to God by his death, and through Him alone can we obtain mercy and forgiveness of sins.

“This is the Gospel which the Apostles preached to the Jews, as is evident from the Book of Acts. From this point I suffer nothing to draw me aside; and when the Jews would lead me on to some other topic, such as the doctrine of the Trinity, I tell them, that I cannot enter on that, till they have learned to believe in Jesus as the Messiah.

“The next important point is, the proof that Jesus the Crucified is the Messiah. Many Christian divines endeavor to convince the Jews of this truth by means of the Old Testament prophecies; and, no doubt, they follow apostolic precedent in so doing. It should, however, be remembered, that in the Apostles’ days, the Jews themselves interpreted all these prophecies of the Messiah, and could not, reasonably, refuse to admit them in argument; whereas, those of the succeeding age put another meaning upon them, in order to evade the force of this class of evidences. The modern Jews adhere to the same course; and, if we quote a passage from the Old Testament, they directly refer to the glosses of their Rabbies, and the matter is entangled in a fruitless controversy.

“I therefore lay down the proposition: Jesus is the Messiah, because He declared Himself to be so. The High Priest said to him—‘I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God, the Blessed?’ Jesus answered—‘I am;’ and on this the verdict followed:—‘He is guilty of death.’

“This argument, it may be readily supposed, sounds strange at first to a Jewish ear; but I proceed to confirm it with the declaration—‘God raised Him from the dead.’ They perceive at once, that if this be true, so the truth of the former assertion is established; for, if Jesus were, what they maintain Him to have been, a malefactor punished for His crimes, and smitten and afflicted by God on that account, God would never have raised Him up, and thereby justified Him.

“On one occasion, as I was conversing with a number of them, one exclaimed—‘Let it be granted then, that Jesus was raised from the dead!’ but another presently rejoined—‘Nay, for if that be true, then all that he has said is true likewise.’

“The only course, therefore, which is left to them, is to call in question the truth of our Lord’s resurrection. They ask you—‘Did you see Jesus raised from the dead?’ I answer with another question:—‘Did you see God give the Law to Moses? Yet you believe it, and so we believe, that Jesus was raised again, though we did not witness the fact. He was, however, seen by all his Apostles, and by 500 brethren at once; and the former not only confirmed their testimony to this effect by miracles, but sealed it with their blood. Thus it has been handed down to us, and whoever now turns with his misery to Jesus, and finds mercy in Him, will be assured by the most convincing evidences, that He is alive again.’ A Jew of Amsterdam, who had been present at one of these discussions, called

on me next day, and said—‘Your argument, my friend, has cost me a sleepless night.’

“It has, however, been objected to me by some of my Christian Brethren, that my mode of argument seems to derogate, in some degree, from the power and glory of the Saviour, by dwelling on the statement, that ‘God raised Him from the dead.’ The conclusion might be drawn from it by the Jews—‘Jesus then is not God.’ Besides, He said Himself—‘I have power to lay down my life, and I have power to take it again.’ To this objection I reply, that the declaration of our Lord may easily be reconciled with that of his Apostles. Doubtless He *had* power over his own life, but He did not see good to make use of it, even as, in other respects likewise, He emptied Himself of His Divine glory, when He appeared in the likeness of men, and took on Him the form of a servant.

“Others have expressed their opinion, that I ought, in my discussions with the Jews, to commence with the position, that by Jesus all things were made, that are in heaven and in earth, and that He became man in order to suffer and to die for us. For, if they once believed this, they would with ease be brought to believe in his resurrection. But the truth in question can hardly fail to stir up the controversial spirit to which they are so prone, as it directly leads to the subject of the Trinity. And even a professed Christian cannot from his heart believe, that Jesus is his Creator, until he has learned to know Him as his Redeemer.

“It is a different thing if the Jews ask me, whether I and my Brethren believe in the Deity of Jesus. In such cases, I avow it most freely and explicitly; but I tell them at the same time, that none can believe it, but such as have themselves experienced that grace, and pardon, and deliverance from sin, are to be found in His sacrifice.

“I apply the same mode of proof to the *doctrine* of Jesus. All that He has taught must be true, because He affirmed it; for God raised Him from the dead, and thus set His seal to His whole course of teaching. He who should attempt to convince a Jew of the doctrine of the Trinity, by proofs from the Old Testament, would be entangled in an endless debate on the true meaning of those passages. But if they ask me, whether *I* believe this doctrine, I assure them, that I do most cordially. If they require a proof, I simply tell them—Jesus has taught it in the words—‘Baptize in the name of the Father, and of the Son, and of the Holy Ghost.’

“In short, I proclaim to them, that Jesus the Crucified is the Messiah, who became man and died for us, who reconciled us unto God, who rose from the dead and ascended up to heaven, and to whom we must go, if we would have eternal life. He who can believe this, will soon believe every thing else that He has taught. And I have observed, that many have been convinced by this means, or at least brought to serious reflection. A Jew once said to me—‘While I listen to you, I am convinced, that Jesus is the Messiah; but when I form the resolution to believe in Him, I feel as though I were in a fever.’

“II. I concede to them, that the promises of the Old Testament, which treat of their restoration from their present dispersion, are not yet fulfilled; but that they will be so in due season. All their hopes centre in this, that the Messiah will yet come, and bring them back again from their captivity to their own land, where they will live in the greatest happiness. The happiness of which they speak, has a reference however to their bodily condition, which is a grievous mistake. Still, there is good ground for the expectation itself, derived from the prophetic writings, as many divines have shown. But the Jews make use of such prophecies to prove that the Messiah is not yet come, as these predictions have not yet been accomplished. They refer especially to *Isa. ii. 4*, and *Mic. iv. 3*:—‘*They shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.*’ Many Christian expositors understand these predictions in a figurative sense, and say that every thing of this kind must be interpreted spiritually; for that spiritual peace was obtained for us by Christ. But this will fail to satisfy the Jews; and I have the less difficulty in espousing the literal explanation, as our Lord himself appears to countenance it. When His disciples asked Him—‘Lord, wilt thou at this time restore again the kingdom to Israel?’ He did not tell them to expect no such kingdom, but replied—‘*It is not for you to know the times or the seasons, which the Father hath put in His own power.*’ (Acts i. 7.) Thus, He intimates that He will restore the kingdom to Israel, but that the disciples were not to know the time. Peter says expressly—‘*The times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ which before was preached unto you; whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.*’ (Acts iii. 19–21.) A Jew objected to me, when quoting this passage—‘We make no account of Jesus; on the contrary, we hate Him; how then can He do these great things for us?’ I answered—‘Jesus will deal with you, as Joseph did formerly with his brethren. They had betrayed and sold him; but he made himself known to them, as their friend and benefactor, and, at last, as their brother. Just so will Jesus once make Himself known to you, though now you love him not.’ They were evidently much affected by this address.

“III. I have obviated a very serious difficulty which they feel, by allowing the probability of their being permitted to retain their Law, after they come to believe in Jesus. They imagine that He cannot be the Messiah, because He changed and abrogated the law, which, nevertheless, was given them by God himself. But Jesus has nowhere taught that the law was abrogated with respect to the Jews. It did not, indeed, concern the Gentiles who were converted to Christ, not having been given to them; and it was, therefore, not imposed upon them. The first believers, who were all Jews, continued to observe the ritual law, as is plain from *Acts xxi. 20*; and, consequently, the Jews who shall believe on Jesus in the latter days,

may do the same, till God shall teach them otherwise. Thus Rhenfeld, in his Dissertation *De fictis Judæorum Hæresibus*, argues:—‘As it was wrong to compel the Gentiles to live as did the Jews, and to observe the ceremonial law, it would be equally so, to oblige the Jews who believe on Jesus, to act contrary to their law.’ After I had stated to them my opinion on this head, some of them called on me to converse further respecting it, and one of them remarked—‘You have thrown much light upon the subject, and removed a great stumbling-block out of my way.’

“IV. It is of great moment to impress them with a correct idea of the Gentile church, if we would obviate a very common prejudice which they have conceived regarding it. I constantly assure them, that a grievous declension has taken place in Christendom, as was the case with the children of Israel in the time of Elijah. But, that, as God had seven thousand among his people at that period, who had not bowed their knees to Baal, so there are many thousands now, in all the divisions of the Christian Church, who have remained steadfast in the doctrine of Jesus, and whose study it is to live according to it. I tell them, that they who confess Jesus only with the mouth, while their hearts are far from Him, have no right to the name of Christians.”

Brother Lieberkühn concludes his paper with these words:—“I commend the whole matter to our Lord, who loves His poor people Israel more tenderly than any of us can do. And, as I close my remarks on this important subject on the tenth Sunday after Trinity, when the attention of the professing church, throughout great part of Christendom, is drawn to the destruction of Jerusalem, it is my heartfelt wish and prayer, that the tears which Jesus shed over that devoted city and its inhabitants, may soften the hearts of His people Israel, and that His blood, which was poured out also for them, may descend on them and on their children in blessing.”

The Synod remarked on the method here laid down, that they could not disapprove of it; but that they did not consider it as the *only one* calculated to be useful. The great point to be ascertained is, whether the Spirit of God accompanies our testimony of Jesus or not. Even the apostles employed two different methods. Paul and Apollos, who were mighty in the Scriptures, pressed the Jews with testimonies from *them*; others simply declared the things which they had seen and known. Both these methods approved themselves as the power of God, in those who did not resist the Holy Ghost. The method above exhibited, it was observed, pre-supposes a man well versed, not only in the Holy Scriptures, but likewise in the language, antiquities, usages, and controversies, of the Jews; but God may also make use of the testimony of one possessed of inferior learning, when He shall see good to visit His people Israel in mercy,—a period, however, which does not yet appear to have arrived. The members of the Brethren’s Church ought never to forget, that the holy conversation of the children of God, is, even without words, one of the principal evidences of the truth of the Gospel, to all who have an opportunity of observing it. This testi-

mony we are all called to bear. Our next duty to them is, to make them a frequent subject of our prayers and our believing anticipations, in the spirit of the petition which we offer up every returning Lord's day in our Church-Litany, that "God would have mercy on His ancient covenant people, and deliver them from their blindness."*

[From the "Periodical Accounts," &c.]

II. SURINAM.

EXTRACT OF A LETTER FROM BROTHER J. R. PASSAVANT TO THE MISSION-BOARD AT HERRNHUT.

"Amsterdam, August 24th, 1840.

"DEAR BRETHREN,—With a thankful heart, I take up my pen to inform you of the safe arrival of my dear wife and myself in this city, after a prosperous and agreeable voyage of forty-five days from Paramaribo. My general health has been materially benefited by the sea air, and by entire relaxation from official duties; but an accident which befel me, about a fortnight ago, has not only caused me much bodily suffering, but what I regret still more, lamed me to that degree, that I am scarcely able to move about. The occasion of it was a fall down the cabin stairs, by which my left foot received so severe an injury, that I was unable to use it during the remainder of the voyage, and even now can scarcely put it to the ground. What a disappointment it is to me to be prevented, by this unexpected hinderance, from paying my respects to the worthy members of the Association formed in this capital for the furtherance of our Missionary work in Surinam, you may easily conceive. Yet I desire, herein, also to recognise the hand of my Lord, and to submit to His wise and gracious leading, seeing that He has been pleased again 'to weaken my strength by the way.'

"I must now request you to accompany me in spirit to Surinam, the scene of my pleasant and willing service in the House of the Lord during the last eight years. When I took my departure from the colony, all our Brethren and Sisters were well, with the exception of Brother Voigt, who was suffering from a renewed and very severe attack of fever,† and the Brethren Wolter and Döhrman, who were both in a weakly state of health. The work of the Lord was proceeding blessedly, both in the town and on the plantations. A short time before we sailed, an earnest desire was manifested by

* The presentation of the above Memorial of Brother Lieberkuhn, to the Synod of 1764, and the discussion of its contents by the members of that assembly, afford a satisfactory evidence of the interest, with which the Renewed Church of the Brethren regarded the subject of the conversion of the Jews. May it please the Lord to revive that interest among its members and servants, both in the Old and New World, and enable us thankfully to embrace every opportunity of making known to our Jewish brethren, both by word and walk, the power of that salvation, which is by Christ Jesus.

† Which proved the means of his departure.

the Negroes, to contribute to the support of our Missionary work in general: of their own accord, they made a collection for this purpose, amounting to upwards of a hundred guilders, (9*l.* sterling,) which we accepted gladly, as the first-fruits of a liberality, destined, we trust, to keep pace with their spiritual privileges. The separation from my dear fellow-laborers, and the flock we had served in such unity of spirit, was inexpressibly painful to me. Gladly would I devote the days and the strength, that may still remain to me here below, to the advancement of the cause in which we are all so deeply interested. God be praised that there is, at length, a prospect of the Gospel being proclaimed throughout the length and breadth of the colony.

“On reaching the shores of Europe, nothing struck us so agreeably as the sight of the church-steeple, and the sound of the church-bells, by which we were at once reminded, that we were again in a Christian land. Those only who have spent some years in a heathen country, can form an adequate idea of the delight which such sights and sounds afford to the eye and ear. The state of the Bush-Negroes, on the Upper Surinam, continues to lie very near my heart. A few days before our departure, letters were again received from them, earnestly entreating that teachers might be sent to them. It grieves me to think, that we have hitherto been unable to comply with such a petition. As long as the number of Missionaries in Surinam continues so limited, and sickness and death are visitations of so frequent occurrence, it will be impossible to establish a station among the Bush-Negroes, particularly as we are already pledged to form one on the River Nickerie. Yet, I trust, the Lord will Himself call forth a servant willing and able, like our late Brother Mähr, to devote himself to the service of this poor and long-neglected people. It is a service attended with so many difficulties, and requiring such a measure of self-denial, that a readiness to undertake it cannot be expected of every one.

III. REPORT OF THE DIRECTORS OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE HEATHEN, READ AT THE ANNUAL MEETING OF THE SOCIETY AT BETHLEHEM, PENN., AUGUST 21ST, 1840.

[Translated for the Missionary Intelligencer.]

A.—*Mission in New-Fairfield, in Upper Canada.*

THIS Mission was in the enjoyment of peace and quiet from without at the date of its Annual Report, and the course of the Indian congregation was on the whole more pleasing, and justified the hope that, notwithstanding manifold imperfections and infirmities, it was yet approaching nearer to the image of a true congregation of Christians. The meetings were numerous and devoutly attended, and the manifestations of the grace of God upon their

hearts could not but be discerned. The communicants, in particular, distinguished themselves by a walk worthy of the Gospel. Their candid and often very edifying declarations at the speaking previous to the Holy Communion proved, that it was their desire to be faithful followers of the Saviour, and to be obedient to His word. The enjoyment of the Lord's Supper they valued highly, and never willingly neglected it. A mother aged 80 years, who had been on a visit to her daughter and sick grand-daughter in Monseytown, rejoiced that she had succeeded in performing the journey back of 30 miles on foot, and so to be in time for the approaching Communion season. The congregation festival on the 17th of September, as also the festival and memorial days of the Church, were days replete with blessings and spiritual enjoyment. On the first-named festival day, an adult Monsey Indian was baptized. In the sequel he paid a visit to his relatives at the Grand River, 130 miles from New-Fairfield, in order to tell them, what he had experienced at his baptism, and thereby to excite a desire after a like grace in their hearts. Some listened to him with attention, promised to take the matter into consideration, and if their outward circumstances permitted, to move to New-Fairfield. Others, on the contrary, became hostile to him, and carefully shunned his society. He consoled himself with having acted according to his convictions, and hoped that it might yet produce some fruit. The deportment of the children likewise was pleasing. They took delight in going to school, and the progress of many in learning was very satisfactory. Their congregation days, and the previous speaking, always proved occasions of renewed blessing to their tender hearts. But above all, the season of Advent and Christmas was, as usual, the most blessed to them of any in the year, in which, as the Missionaries observe, the Spirit of God proves himself especially active in their hearts, in as much as their minds are so absorbed with committing to memory Christmas verses, that they forget almost every thing else. For several weeks before Christmas, they meet every evening in the school-house, or in the dwellings of the Missionaries, and are not satisfied until they have said and sung their verses. The latter is done in a peculiarly solemn manner on first Christmas day, before the whole assembled congregation, much to the joy and edification of those present. Concerning the short life and happy death of a little girl of six years, the following notice is found in the diary : She was a sickly, but reflecting and sensible child, who took particular pleasure in attending the meetings and school. Her mother herself confessed that she often felt humbled and reproved, when in a passion she made use of improper language, and this child addressed her with these words :—"Dear Mother, you must not speak so, our Saviour is not pleased to hear that." Not having been baptized, she came several times panting with asthma into the Mission house, and earnestly entreated to be baptized, which was done eight months before her death. She rejoiced in the prospect of her departure, the occasion of which was the scarlet fever, which prevailed last year in and about New-Fairfield. We notice in the report as something hitherto not usual, but very desirable, that companies of white

neighbors and friends frequently attended the Sunday services in New-Fairfield, with several of whom the Missionaries keep up an interesting religious intercourse. The services of the latter were also frequently solicited in keeping funerals and other meetings in the vicinity. On one of these occasions, Brother Bachman experienced an evident preservation of his life. While riding to attend the funeral of a child six miles up the river, his horse took fright and threw him, his foot hanging in the stirrup. Fortunately, he was enabled to disengage it before the horse started to run. A person who happened to come that way assisted him in catching the horse, so that he was not prevented from keeping the funeral. In externals, too, the Indian members suffered no want. Last summer, indeed, the wheat had suffered much from rust with them as well as in the rest of the province, and in consequence of an early frost, the Indian corn had not perfectly ripened, so that neither crop was abundant, but on the other hand, they had obtained a fine quantity of peas and potatoes. They were very successful also last winter in the chase, having killed nearly 100 deer. They obtained less maple sugar this spring than usual, as the weather was unfavorable to the flowing of the sap of the maple trees. But the River Thames which abounds in fish in the spring of the year, furnished them with a considerable supply of fish, which promises to become still more abundant, when they shall have provided themselves, as they intend to do, with a large net, by means of one of which, 2000 fishes are not unfrequently caught at other places within 24 hours, and which are sold at two and half dollars a hundred. Upon the whole, the local situation and relations of our Indians afford them many advantages, so that we cannot resist the impression, that if they would profit by them with more enterprize and make a more judicious use of them, their outward condition might be better than it actually is. They are still in possession of a tract of land of more than 20,000 acres, a considerable part of which is already good arable land, so that they may raise field and garden productions as many as they need. Added to this, they receive presents, from time to time, from the royal magazines of various articles necessary for clothing and covering. Besides this, they draw their share of the annuity of \$400, stipulated at the recession of the land on the Muskingum to the United States. Thus, also, the men capable of doing military duty, received payment in the course of the last year, for the service rendered by them during the recent troubles, which amounted to \$27 a man. Further, when last year they ceded the half of their land to the Provincial government, an annuity of \$600 was promised them; and an officer of the Government has said, that the revenue arising from said land, is to be applied agreeably to the original design of the grant of the land, for the benefit of the Moravian converts. We see herein with pleasure, the benevolent disposition of the Government towards our Mission in that place, of which the circumstance was an additional proof that the present Lieut. Governor of Upper Canada, Sir George Arthur, being on a journey from Toronto to the West, in August of last year, sent an invita-

tion to Brother Luckenbach, to meet him at a public house six miles from New-Fairfield, and inquired with much interest into the condition of our Indians, with regard to civilization and means of education, and expressed his readiness to lend his co-operation to every thing that may promote their well-being.

It was gratifying, therefore, that our Indians, whose outward necessities are in various ways relieved, as appears from the above, were found willing on their part, upon application made—the first, perhaps, addressed to them for such a purpose—to contribute something of their substance for the promotion of the spiritual welfare of their fellow-men. On the occasion of the visit at New-Fairfield of Mr. Thompson, Agent of the British and Foreign Bible Society, mentioned in the last Report of the Directors, he delivered an address to the Indian congregation, mentioned in it, the readiness of the Christian Indians among the Chippaways on Lake Ontario, and Grape Island, as also among the Mingoës, on Grand River, to contribute towards the diffusion of the Holy Scriptures among all nations, and at the close proposed the question: “Whether some among them would be willing, of the little they possessed, to give a small piece of bread to their suffering fellow-men?” Some Sisters, who understood this literally, and probably had no great supply of bread, became alarmed, and silently withdrew. But when he repeated and illustrated this question, and called upon the helper Brethren, in particular, to begin a subscription, they were at once willing, and so were the other Brethren, one of whom made the remark, which may well be recommended to the reflection and consideration of many: “I have spent much money already in the service of sin, but since I have found grace, I think differently, and am now glad to be able to contribute something to a good cause, to the glory of God.” The Sisters now also followed the example of the Brethren. A poor widow observed: “I am very poor, and have no money, but I can make a broom and sell it for six pence, and give that.” In this way, the sum of \$20 was subscribed.

The Indian congregation at New-Fairfield consisted at the close of the year 1839, of 29 communicants, 32 baptized adults, 34 baptized children, 3 candidates for baptism, 10 excluded, and 16 new people, (unbaptized children included,) total, 124 persons. Add to these, the Missionaries Abraham and Rosina Luckenbach, and Henry and Louisa Bachman, with their 4 children, the youngest of whom was born on the 18th of April, of this year. By the last accounts from there, they were all well.

B.—*Mission in Westfield, west of Missouri.*

THE most remarkable occurrence on this Mission during the past period, is the arrival of that part of the Indian congregation which had emigrated from New-Fairfield, and had remained at Green Bay. It was on the 5th of December of last year, that information was received at Westfield, that these emigrants had landed in company with the Monsey Indians, and a number of Mahikanders, 7 miles from

their place, at the mouth of the Konzas. At their request, made through a messenger, that a teacher might visit them at the place of landing, in order to comfort their sick, Brother Vogler immediately repaired thither, held several meetings among them, and baptized a sick child. In the following days they all arrived at Westfield, impoverished, but glad to be again with their Brethren and friends, by whom they were kindly received, and accommodated as well as circumstances allowed. The chief of the Mahikander Indians who had come with ours, made application to the Missionaries for permission to settle in the neighborhood of Westfield, as it was his intention to connect himself with our Indian congregation. But knowing that according to Indian custom, such a request was intended to include all his followers, and being apprehensive, that the Chiefs of the Delawares might not approve if it were granted without their knowledge, they advised the Mahikander Chief first to apprise them of his arrival and that of his people, and then to await their answer. This was done, and a tract of land 20 miles west of the Mission of the Brethren was appointed them by the Delaware Council, as a temporary place of abode. Thither they subsequently went, and attended the Christian instruction of a Baptist Missionary, by whom most of them were in a short time baptized. Our Indians were directed by the Council to settle on the same land which had been allotted to their countrymen who had arrived before them. During the separation of the two parts of the emigrating congregation, one female adult and 15 children of those who remained behind, died. The former was probably the aged widow, of whom the report of this Mission mentions, that she was born and baptized in the year 1749, and had been at Bethlehem in her childhood, which she still remembered with much pleasure; that she was afterwards confined with the Indian congregation in the barracks at Philadelphia, and thereupon went along with the rest from place to place, until after the destruction of Gnadenhutten, on the Muskingum, she mingled with the heathen again, but after several years returned again to the congregation, and lived many years in Fairfield. A week before her death she observed to her son, that she now knew that her Saviour intended to take her to himself, and that she looked forward joyfully to her end. She recommended him and her grand-children soon to go to Westfield, to the believers, where they would hear words about their Redeemer, which were so consoling and refreshing to her own heart in her last days.

The very material increase of the Indian congregation rendered the celebration of Christmas last year very animated; as numerous heathen also attended it. As their church could not contain near all the assemblage, arrangements were made for a part of them to sit out of doors under cover of a tent at a log fire, and to be able to participate in the services. With great silence and attention, the history of the birth of the Saviour of the world was listened to, and the hope is indulged, that many a heathen heart may have felt a drawing to the infant in the manger. At the beginning of this year, all the Brethren and Sisters were individually spoken

with. Of the recently arrived, many said how intolerable they found their condition during their exile, and how much they rejoiced that they were once more at a place where they may hear the word of God, for which, during their wanderings, they had had little or no opportunity. Yet a number of them had maintained a kind of spiritual fellowship with one another, under the direction of Brother Johann Gottlob, and had celebrated Christmas, New-Year, and Easter, with a love-feast. A number, however, had fallen into sin, and now felt a diffidence towards their teachers. Three of these came at the same time, each without the knowledge of the rest, and after having sat a long time in silence, one of them at length said "he had come to beg for absolution. That he was a poor lost man, who had usually despised the advice of his teachers, and regarded the word of God as the word of man. But having been for some time in ill health, he believed, that the Saviour designed to make use of these means to convince him of his unhappy condition." This confession opened the lips of the other two, and gave occasion to a very candid and affecting conversation. Upon the whole, it was evident, that since the arrival of the last emigrants, a new life began to stir in the congregation, as a means of which, the Saviour blessed the discourses delivered during this period. The meetings were numerously attended throughout the winter, especially during the Passion week and on Easter. The latter was again attended by many heathen Indians, and the assembly of nearly two hundred persons on a fair morning in the midst of the forest, in devotional silence around the graves of the departed, where the Easter morning Litany was prayed, was interesting and affecting. Since then, three adult female Indians, who had staid more or less with the congregation at New-Fairfield, were baptized, and the number of the communicants was increased by confirmations and re-admissions.

As regards the outward maintenance of the newly-arrived, the Missionaries had been obliged to furnish them with a supply of corn. Hence they were glad when the Agent of Indian Affairs, in those parts, Major Cummings, arrived in Westfield in the month of March, and told those who had last arrived, that provision for one year would be furnished them, and at once divided among them rations of Indian corn, meat and salt for 20 days. This was done, no doubt, in consequence of a treaty, which the Mahikanders, jointly with the Monseys and our Indians, had concluded before their departure with the United States, and in which, in consideration of their cession of a tract of land at Green Bay, they stipulated, among other terms, for provisions for one year. Said Agent, on this occasion, admonished our Indians to turn their attention chiefly to agriculture and the raising of cattle, as sufficient for their support, since the chase in the neighborhood yielded but little, and at a distance, might easily give occasion to quarrels with other Indian tribes. It appeared but too plainly in the sequel, how well-founded was the latter observation. In the month of May, a company of hunters of the Delaware nation returned from the chase, which they are in the habit of extending to the distance of two and three hundred miles, bringing with them six or

eight scalps of Osage Indians. Six of the party had met some 20 of the latter, who robbed them of their horses and their game. In the following night, they on their part made an attack on the former, and wounded and killed several of them, whose scalps were brought as trophies of victory. This circumstance spread a general panic among the Delaware nation, and so also on our Mission, for fear of a surprise by the Osage Indians; and though this should not ensue, the revengefulness of the Indians, will no doubt lead to single murders.

It is still doubtful, whether the location of our Indian Mission, in its present place, is a favorable one. So much is certain, that the opportunity afforded thereby to our Indians to join in the dances and revels of the heathen Delawares, has, in some instances, been a temptation which they have not been able to resist; and that on the other hand, the opportunity afforded to the latter, to hear the word of God on our Mission, has hitherto produced no visible fruit. Besides, there are, in the view of our Missionaries there, the following obstacles in the way of the increase of their flock by accessions from their heathen neighbors:—1. The Missions of the Methodists and Baptists, are still nearer to the settlements of the heathen Delawares than ours: 2. The older individuals among the Christian Indians on these two Missions, stand in family relations with most of the heathen families, and are therefore better known among them than ours: 3. Transition from paganism to Christianity is easier on those Missions, and not subject to as long probation as with us. We commend it to the Lord! May He, in His wisdom and love, order and regulate the destinies of this Mission in such wise, as shall be most conducive to its spiritual and temporal well-being; and at the same time grant grace, that through its instrumentality His saving name may be made known, and be glorified far and near among the heathen.

At the close of the year 1839, the Indian congregation in Westfield, consisted of 29 communicants, 39 baptized adults, 58 baptized children, and 27 partly excluded and partly unbaptized, in charge of the Missionaries; total 153 persons. Add to these, the Missionaries, Christian and Magdalena Miksch, and Jesse and Louisa Vogler, with their 3 children. They were all well at the date of the last letters.

C.—*Mission among the Cherokees, west of Arkansas.*

THE following brief account of this Mission, which is under the direction of the P. H. Conference in North-Carolina, is derived from letters from Salem.

The political relations of the Cherokee Nation in Arkansas, adverted to in our report of last year, could not but exercise an unfavorable influence upon our Cherokee Mission, and give rise to just apprehension with regard to its continuation and success. Nevertheless, a union of the eastern and western Cherokees, in one common form of government was effected, and new officers were elected,

at whose head is Mr. John Ross, as principal chief. From these authorities, our Missionaries obtained the permission sought, to continue the Mission and the school; the National Government reserving to itself, according to its new provisions, the right to appoint the different Missionaries their places where to settle, and to subject the schools to the supervision and examination of a Committee appointed for the purpose. Since May of last year, it was impracticable for five or six months to hold any meetings on account of the fever with which the Missionaries and Indians were attacked, and of which a considerable number of the latter died; and to keep school, was altogether out of the question. In the beginning of December, the meetings were again commenced, and on Christmas the Lord's Supper was held with 11 communicants. At the end of the year, a delegation was again sent by the nation to Washington, among whom was Brother George Hicks. This spring, the Missionaries removed from their first place of settlement, on the Barren Fork of Illinois, to another settlement about 50 miles off, in the neighborhood of Beattie's prairie. Here they immediately began the erection of a school-house, and other necessary buildings, in which the neighbors, who are very anxious for a school, lent them assistance. Here they are also surrounded by a numerous population of all classes, and are nearer than before to the line of Arkansas, and to the settlement of Brother George Hicks. The Missionaries visit the Indian members still residing on the Barren Fork of Illinois, once in three weeks, and hold meetings for them in their former house.

At the close of the year 1839, the Cherokee congregation consisted of about 40 adults and 59 children and youth.

[From the "Periodical Accounts," &c.]

IV. SOUTH AFRICA.

Of the interesting visit paid by Brother Hallbeck to the newly-established station in the Zitzikamma District, we regret our inability to give any particulars, besides the few notices contained in his letter of the 4th of November. An extract of the Diary to which he refers, will, however, it is hoped, appear in a subsequent Number of this Journal. Meanwhile it will be satisfactory to our readers to be informed, that the Mission among the Fingoes, commenced under circumstances so manifestly providential, has been thus far abundantly blessed, in regard both to its spiritual and its temporal progress. The efforts of our Brethren to promote the best interests of their sable charge, promise to be greatly facilitated by the cooperation of various benevolent individuals in England, family-connections and friends of the Governor, who have spontaneously come forward with contributions to the amount of £213, in aid of an object which his Excellency has so much at heart as the conversion

and civilization of these poor outcasts. A portion of this fund will be immediately applied towards the erection of a place of worship at the Mission settlement, and in other ways, for the benefit of the Fingoes, to whom the Missionaries have access. The accounts from Genadendal continue to be very encouraging, and the prospect of increasing spiritual usefulness, at the out-station of Kopjes Kasteel, calls for especial gratitude to God.

The intelligence of various kinds, contained in the letters from the other stations, will be perused with interest and pleasure by the friends of the South African Mission.

EXTRACT OF THE DIARY OF GROENEKLOOF FOR THE YEAR 1838.

January 23th. The harvest being over, the farmers commenced threshing and winnowing their grain. They have no barns in this district; but several wagon loads are emptied at once on a clay floor, some twenty or thirty yards in diameter, generally walled round, into which more than twenty horses are then driven, and kept in motion till the grain is trodden out of the husks. The morning is chosen for this purpose, as the fore-part of the day is calm, and the fierce sunbeams dry and shrivel up the very straw. Towards noon, a strong breeze almost invariably springs up from the south-east, and the grain being thrown up against it with large shovels, is soon cleared of the chaff.

March 10th, was the funeral of Esther Florus, who had departed on the preceding day. She was born at Genadendal, in 1813, but her mother removing from thence while she was yet a child, she led a wandering life for several years, till, in 1821, her parent, finding no rest for her soul in the ways of the world, sought permission to reside here, which was granted. In 1829, Esther was baptized, and subsequently admitted to the Lord's Supper. She did not, however, continue faithful to the grace she had received; but left the congregation for a season. In 1836, she returned once more, as a penitent, with her husband. She resided in the Lawesklouf, but removed hither some weeks previous to her end, so that we could visit her more frequently in her last illness, and we humbly hope that the Friend of sinners, whose grace we set forth to her, has received her to Himself in mercy.

12th. The newspapers contained a proclamation of our gracious Queen Victoria, for the furtherance of piety and virtue, and the discountenancing of vice and immorality. We did not fail to impress the contents of it on our flock, both in public and private, feeling truly thankful to the Lord, for putting such sentiments and desires as are here set forth, into the heart of our sovereign.

April 10th. On speaking individually with our communicants, we found much cause of gratitude to the Lord, who enables our Hottentot flock to show forth his death by word and walk. Failings and blemishes, indeed, are not wanting amongst them; and one great hinderance to their spiritual progress, is their unwillingness to confess their faults. Amongst the baptized and the new people like-

wise, there are not a few who seem intent on walking worthy of the Gospel; but there are also many who are greatly deficient in self-knowledge. We endeavor, with all diligence, to assist them in the attainment of this essential grace. May our Saviour grant them the light of his Holy Spirit, and open their eyes to see their real state!

19th. Maundy Thursday. The peace of God sensibly pervaded our hearts, as we enjoyed the body and blood of Christ in the Lord's Supper. The civil commissioner, Mr. Borchard, and a candidate of theology, named Brink, who were present on this occasion, at their earnest request, appeared to be deeply impressed by the solemnity.

29th. Two gentlemen, the one an astronomer, and the other a civil engineer, who had been taking observations at a spot a few leagues distant, passed through our place. The wife of the former, with her two little girls, had resided here during the six weeks that her husband was thus engaged, and lost no opportunity of attending the meetings. She was educated in the Ladies' school at Bedford, and spoke with lively interest of her abode in that congregation.

May 18th. The greater part of our communicants, who were again spoken with individually, appeared to be in a pleasing state of mind, and expressed an ardent desire for the enjoyment of the Lord's Supper. An aged brother, who had been injured by his neighbor, and had expressed some displeasure at his conduct, was so much troubled about it, that he could not rest till he had sought a reconciliation with the offending party. The latter now declared that he was much ashamed of himself, and felt how far inferior he was in grace to old Hosea Klaas.

25th. A sick woman from Cape-Town, of the Mahomedan faith, who had been residing for some weeks at Laweskloof, with her relations, sent to us to request a visit. She appeared to be much perplexed, and inquired whether we thought her faith was such as would save her. We affectionately represented to her, that it was high time for her to turn to that God who had come down from heaven to earth, and, by his life, sufferings, and death upon the cross, had made an atonement for sins, and merited eternal life for all who truly sought for mercy and forgiveness. She listened with attention to our exhortations, which seemed to make a considerable impression on her mind.

June 17th. Some dogs, which one of our boys had with him in the field, killed a young leopard about six months old, not far from the spot where Brother Schmidt had his perilous struggle with one of the species. It was well for the boy that the old ones were not near. It is a rare thing now for these animals to be met with in our neighborhood.

July 10th. The woman at Laweskloof, above mentioned, departed this life. Her relations had faithfully directed her to the Saviour, and she was at length enabled to apply his merits in faith to her needy soul, and to say—"Now I have found Jesus; He is mine, and I am His." It is remarkable that her husband visited her shortly before her end, and told her that he himself, and his children, had renounced Mahomedanism, and joined the Christian Church. Her

thankfulness on hearing this, was almost too great for utterance, and she felt a heavy weight removed from her heart. The man told us himself, that he had called on his priest to inform him, that he could find no rest for his soul in their belief, so that he was come to take leave of him. The priest took it in good part, said that he had nothing to object to it, and begged to be informed, should any of their people ridicule or insult him for his change of faith, when he would interfere to put a stop to it.

August 14th. Brother Lemmertz visited a sick old man at the same place, a candidate for baptism. Being convinced that he would not recover, he put his outward affairs in order, and requested earnestly the grace of baptism. As he was evidently prepared for this ordinance by faith in the blood of Jesus, Brother Lemmertz baptized him by the name of Simeon. He departed in the ensuing night, and his earthly remains were brought hither for interment on the 18th. He had long resided at Laweskloof without manifesting any interest in the word of God; but in the two last years, he began to reflect on his state, and to inquire what he must do to be saved. From that time, he attended our preaching here on Sundays, as often as his bodily weakness would permit.

21st. In our evening service, we called to mind the blessing which the Lord has laid on the labors of the Brethren among the Heathen, during a period of 106 years. We derived new encouragement to believe that He will continue to own His flock collected in this place, from the circumstance that numerous applications were made to us, about this time, for leave to reside here, and 13 persons received permission so to do. They said they had felt a secret impulse to come hither, on which they had packed up their things without delay, and set off, without waiting to inquire whether there was room for them. A single ox carried all their baggage.

Sept. 3d. The remains of John Louis, who finished his pilgrimage on the preceding day, were committed to the grave. He came hither in 1826, and was baptized and admitted to the Holy Communion in 1836. He belonged to the quiet in the land, and never gave any trouble by his conduct. His last illness was a decline, under which he showed great resignation to the will of God. Towards his end, he enjoyed much of our Saviour's presence, and seemed fully assured of his election of grace. He has left a widow and five young children in very destitute circumstances.

Nov. 15th. One of our people told us how pleasantly he and his two children had spent their time while at work on a distant farm. They had been joined at their family worship by the rest of their fellow-laborers, at which their master had expressed his satisfaction. We had the pleasure to hear of several other instances of the kind.

Dec. 2d., being Sunday, we had a special meeting in the morning, in which we brought our thanksgivings to God, for the admission to unrestricted freedom of more than 40,000 of our fellow-men, which took place on the preceding day. Though it was a very wet day, we had a numerous attendance, and many tears of joy and gratitude were shed by all present.

An unusual quantity of rain fell this month, almost exceeding that which marked the rainy season itself. The fields and gardens, which are generally parched up at this time of year, are covered with fresh verdure, and numerous flowers are blooming in full splendor.

The congregation consisted at the close of 1838, of 784 members, 59 more than the preceding year. Of these, 235 were communicants, 95 baptized adults, 283 baptized children, and 103 new people.

J. LEMMERTZ, JOS. LEHMAN, J. A. DE FRIES.

EXTRACT OF THE DIARY OF ENON FOR THE YEAR 1838.

IN reliance on the Lord's help, and with fervent prayer that His grace might be powerfully manifested among us, we entered, though not without anxiety, upon another year. Humanly speaking, our prospects are such as may well cause disquietude. Want and destitution surround us on every side; the water remaining in a few hollows of the bed of the river, is but partially fit for use, and the terrible drought, and the consequent dispersion of our people, cost us many a sigh. Yet we will not despond; the Lord knows best how He is leading us, and what methods He must employ to make us living members of His Church. May He in mercy grant us the grace to know His mind, and to look to Him in all our difficulties, that thus all His thoughts of peace concerning us, may be fulfilled.

Jan. 20th. We had at length, a copious shower of rain, after many promising, but deceitful appearances. Though not of long continuance, it restored the verdure of our orange trees, whose withered leaves had cut a miserable figure, notwithstanding the pains we had taken to water them. Some more rain falling the next day, the grass began to grow again, and the pools in the bed of the river were replenished, so that the cattle will fare better for a while.

One family after another continue to emigrate to the Sunday River, a circumstance which we cannot regard without apprehension for their spiritual interests, as they forego by their removal the privilege of hearing the Word of God.

Feb. 12th. A party of our Hottentots set out to track a wolf, which had been seen prowling about our cattle; but, unhappily, without success. They fell in, however, with the traces of a herd of elephants, to which they immediately gave chase, and towards evening, had the joy to capture one of these animals, about six or seven miles from our place. It was not one of the largest—one of the tusks weighing little more than ten pounds. The flesh, which is esteemed a delicacy by most Hottentots, was a very seasonable supply in this season of scarcity. Elephants have not been seen in this neighborhood for several years before.

The 19th was a day of uncommon heat, the thermometer standing at 110°; in the evening a thunder-storm, though without rain, cooled the air.

On the 20th, was the funeral of Frederick Debot, one of our com-

municants, who had long been an invalid. He came hither with his family, in 1824, was baptized by Brother Hallbeck, in 1826, and, in two years more, admitted to the Holy Communion. His expressions uniformly testified, that he had learnt to know himself as a poor sinner, and he led a quiet and peaceful life. We confidently trust that he has now entered into the mansions of peace, though it was out of our power to visit him in his last protracted illness, as he yielded to the persuasions of his friends to remove, for change of air, to the Sunday River. When he felt himself growing daily weaker, he entreated to be brought home to end his days at Enon; but, in his enfeebled state, his wife durst not venture on the journey, and he gently breathed his last on the 18th. He served the congregation for several years in the capacity of overseer.

April 2d, was a rainy day, to our inexpressible joy, and though it did not cause the river to flow, its reviving effects were visible on the pastures, for which we were truly thankful to the Giver of every good gift.

On the 7th, we entered upon the Passion-week with prayer to the Lord, that he would bless us anew with the perception of his gracious presence, as we accompanied Him in spirit through the scenes of His last sufferings. He graciously heard our supplications, and all the meetings were far more numerous than we had expected, considering the diminished number of our resident flock.

At the individual speaking with the non-communicant part of the congregation, 62 persons called on Brother and Sister Halter. Their declarations proved that they were aware of their need of a Saviour; but there appeared to be a want of true sincerity and earnestness in seeking the one thing needful. With the expressions of the communicants, on the other hand, Brother and Sister Stoltz were much edified, as they evinced an ardent desire, to be anew assured of the forgiveness of their sins, and to be strengthened in faith, and hope, and love.

July 3d. An attempt was made to procure water for the cattle, by digging holes in the bed of the river, and though the success of the experiment was not complete, it was such as to exceed our expectations.

In the beginning of August our herdsman came home in great trepidation, having met with a lion, which was about to spring on him in broad daylight, but fled on his discharging his piece. The whole place was in commotion on this intelligence. The roaring of these formidable animals has not unfrequently of late been heard in the night, but our cattle have not, as yet, suffered any injury from them.

On the 17th, our children celebrated a happy festival, their joy being enhanced by a love-feast, to which they were treated by the Rev. Mr. Smith of Uitenhage, who was on a visit here.

October 13th. Our fields were again clothed with green, in consequence of some grateful showers, for which we were thankful to the Lord. Our fruit trees assumed a flourishing appearance, and the vines in front of our houses were covered with grapes, though in our vineyard there was still but little promise of fruit.

November 19th, was the funeral of Rees Kupido. He came hither in childhood with his parents, and enjoyed instruction in our school. He was admitted candidate for baptism in 1837, while still a pupil, and demeaned himself in a quiet and exemplary manner. He was suddenly taken ill, while absent on a journey as driver, and when he reached home, was scarcely able to speak. He gave us, however, to understand, that if the Lord saw fit to call him hence by means of this sickness, he was resigned to His will. His age was 16 years.

December 1st. Though we had no opportunity of personally witnessing the transition from slavery to freedom, we took a lively interest in the joy diffused this day throughout the colony; and prayed that all who now received the blessing of civil freedom might thereby be stimulated to seek after the glorious liberty of the children of God.

11th. About a league from hence, on the Uitenhage road, a pair of old lions were shot by a spring-gun, which had been set near an ox which they had killed. They had had three young ones with them, as was evident from their footmarks. The lioness was found on the spot and presently despatched, and the lion was then tracked to his covert and also killed, but not before he had destroyed four dogs. The female measured five feet from head to tail, and three feet in height. The male was somewhat larger.

14th, was the interment of Henry Nicholas, a youth of fourteen, who, while tending cattle barefoot on the Zuurberg, was bitten by a small but very poisonous snake, (the berg-adder,) and died in consequence, as no immediate assistance could be obtained. We hope it will be a warning to those parents who let their children go barefoot, though a little time and trouble would suffice to furnish them with the shoes commonly worn. It was pleasing, however, to learn from his foster-mother, that he expressed a joyful willingness, in answer to her inquiry, to go to our Saviour.

20th. We had a visit from two English gentlemen, Messrs. Backhouse and Walker, who had spent some years on a Missionary tour in the South Sea Islands. They distributed a number of English and Dutch tracts among our people, and addressed them in a short discourse in English the following evening.

31st. We closed a year which has been one of the most remarkable in the annals of Enon, for drought and destitution on the one hand, and the wonderful help of the Lord on the other. For no one, certainly, on looking at our supply of water, as compared with the men and cattle to be supported by it, could conceive it possible for us to exist; yet, though our wells have often been completely drained, they have always filled again. Hence we have sufficient cause to appear before Him, at the conclusion of the year, with praise and thanksgiving, acknowledging that His mercy has been great toward us, and that His goodness endureth for ever. Neither we nor our Hottentots could plant at all this year, and every necessary of life had to be purchased at a high price, yet the Lord has helped us through, and for this, and all His spiritual mercies, to Him alone be the glory.

Our congregation consisted, at the close of the year, of 103 com-

municants, 96 baptized adults, 109 baptized children, 65 candidates for baptism and new people ; total 373, or 54 less than last year.

We commend ourselves and our flock to the prayers of all our Brethren and Sisters and Friends.

A. HALTER, J. W. STOLTZ.

EXTRACT OF THE DIARY OF SHILOH, FOR THE YEAR 1838.

Jan. 13th. The infant son of Brother and Sister Bonatz, born on the 1st instant, was called home by our Saviour, and the remains were deposited, on the day following, in our new burial-ground, being the first interment there.

19th. After a painful illness, attended by frequent delirium, the mother followed her child into eternity. She had been more collected for the last few days, and her spirit was much occupied with Jesus, the Saviour of her soul. She joined with enfeebled voice in the hymns sung by her bedside, when the valedictory blessing was imparted to her, and continued singing at intervals till midnight, when her voice ceased, and the weary soul ascended to the presence of her Redeemer. May the Lord strengthen her bereaved partner, and, by His reviving presence, enable him to bear this heavy stroke !

On the *21st*, was the funeral of our late Sister, which was numerously attended both by the black and the brown inhabitants of our settlement.

In the latter end of the month, we had thunder-showers of uncommon violence, and the torrents pouring down the kloofs, swelled the quiet Klipplaat into a roaring flood.

Feb. 13th. Brother Hallbeck forwarded a donation of fifty-eight dollars, Cape currency, from a Russian privy-counsellor, Henry Von Schubert, who stated that, instead of insuring his house from fire, he had devoted this sum to the aid of the baptized Tambookies, requesting in return, that they would remember him and his son in their prayers. We communicated the wish of the kind donor to them a few days after, accompanied by a distribution of spades and handkerchiefs. They appeared greatly astonished at this proof of love from one who had never seen them, and assured us, that they would cheerfully comply with his request, but added, that their friends in Europe must likewise pray for them, as they had constantly to struggle with the darkness which still surrounded them.

25th. Sunday. A Sunday-school was opened with prayer to the Lord, that He would bless this undertaking to both old and young, and make it a means of grounding them more deeply in the Word of His atonement.

In the month of *March*, our numbers were increased by several Hottentot families from Enon, who were obliged, by the lamentable drought prevailing at that settlement, to seek their subsistence elsewhere.

April. At the general speaking with the Tambookies, previous to the Easter-festival, they expressed their satisfaction with their present residence, because they had plenty of water, and gardens, and

excellent pasturage. They acknowledged, however, that what was told them in church about our Saviour, was too easily forgotten, when they left the place. On another similar occasion, they made various excuses for their obvious indifference to the concerns of their souls, some laying the blame on their evil hearts, others on Satan, while others again alleged, that God would not have them, and did not concern himself about them. They appear, indeed, generally speaking, to be ignorant, as yet, of their need of a Saviour, though a few of them have had their eyes opened, in some degree, by the Holy Spirit, so that they acknowledge Jesus as the Redeemer.

We were disagreeably interrupted in our celebration of Easter-Sunday, by the intelligence, that our Tambookies had brought in three Caffres with a number of stolen oxen, and, on going towards their kraals, we saw a heard of from 60 to 70 head, surrounded by a guard of armed Tambookies, while the thieves were inclosed by another party. In order to put an end as soon as possible to the disturbance, we sent them, under a Hottentot escort, to Mr. Finn, the agent for Caffraria, who resides at four leagues' distance from us. He directed our people to proceed with their prisoners to Fort Armstrong, on the Kat River, where they accordingly delivered their charge in safety; but before they left the place, the Caffres had escaped from the soldier into whose custody they were given, by throwing their carosses over his face, and making off before he could disentangle himself.

May 17th. A mounted Tambookie spread an alarm in our place, that the Fetkannas had attacked the Tambookies residing some leagues from Shiloh. Our people were seen hastening towards the scene of action in a long line, armed with shields and spears. It proved to be Hintza's Caffres, who, 450 strong, had surrounded several kraals and plundered them of their cattle. They were, however, driven off, with 10 men killed, by Mapasa, who had hastened to the assistance of his countrymen. He showed a noble feeling on this occasion, in refusing the entreaties of his men, to be allowed to pursue and punish the Caffres, remarking that they had been sufficiently punished already, having left 10 of their number dead on the field. Hintza's son afterwards sent a messenger to Mapasa, to ask him why he fought with his people? Mapasa returned for answer, that he was surprised at such a message. "All I know," he said, "is, that thy children attacked my children, and that mine defended themselves and killed some of thine. Both have sinned and shed blood. Return," he said to the messenger, "and tell Hintza's son, that he may spare me his embassies in future, unless he wishes to give explanations as to his *own* conduct in the matter."

21st. We had an agreeable visit from Mr. Dane, a Missionary of the Berlin Society in Caffraria. He staid with us two days, and addressed our Tambookies very impressively in their own language.

June 29th. We ground the first corn in our new mill, to the no small astonishment of our Tambookies, who seemed afraid, at first, of its wonderful machinery. We were truly thankful to be no longer

under the necessity of carrying our corn from place to place through the colony, to get it ground. In a few days after, the worthy millwright, Mr. Bissett, took leave of us, after being engaged in the works four months. We were sorry to part with him, having become much attached to him during his stay here ; and, as a testimony of his good-will to our cause, he pressed on us a donation of forty dollars, Cape currency, for the benefit of the Mission.

July. 15th We had the pleasure to admit six persons into the congregation of believers by Holy Baptism, two of whom were Tambookies, and the rest Hottentots. Amongst the latter were father, mother, and son, who were all added to the church together on this solemn occasion.

On the *18th*, was the annual examination of our Tambookie school children ; 75 of them were present, 14 of whom are readers, a small proportion of the whole, yet quite as large as can reasonably be expected, considering the numerous interruptions in the attendance of this class, and the frequent removals of their parents. We deeply regret the want of an adequate supply of school-books. How happy should we be, were it in our power to present the children who are removed from our care, with some portion of the Scriptures, that they might be reminded by the perusal of what they have heard here at church and school, and, perhaps, be useful also to their parents !

August 10th. We received, at the instance of our worthy friend, Mr. Hart, of Somerset, a copy of the Four Gospels in the Caffre language, which was sent to us from Graham's-town. We were the more pleased with this unexpected present, as we had hitherto possessed no complete copy of the same.

September 13th. His Excellency, the Governor, General Napier, paid a visit to our place, accompanied by his son and four other gentlemen. The Lieut. Governor, Col. Hare, had arrived the preceding day, with twenty dragoons and several officers, They were both present at the Tambookie meeting in the evening, and expressed their gratification with the order and attention which they witnessed on the part of the black hearers.

At the speaking with the Hottentots, in the beginning of *October*, few of the new people attended. Many of them, indeed, as well as the Bushmen, are in a deplorable condition. Having little or nothing to eat, they prowl about the fields or gardens, pilfering where they can find an opportunity ; even our own property is not secure from them. An old Bushman, however, who has lived here almost from the commencement of the Mission, said—"When I die, I should like to go to God above. I have heard that our Saviour suffered, died, and rose again, and I believe it, and will pray to Him."

On the *8th*, a large swarm of locusts made their appearance ; happily a strong wind, which just then prevailed, carried them rapidly over our place.

18th. The first wagon-load of corn from the country, containing ten and a half muids, arrived at our mill to be ground, which was accomplished in less than twenty-four hours, to the great contentment of the farmer.

December 16th. Fadama, a head-chief of the Tambookies, came with two attendants, and signified to us, that he and Umtirara, the proper head of the whole Tambookie nation, had arrived in the neighborhood, and intended to settle in these parts. He related to us the melancholy history of the bloody inroad, made upon them by the Fetkannas and Pakoo's people. They had stript them of all their cattle, and barbarously murdered their wives and children, dashing the latter against the stones. After this sad disaster, the Tambookies had forsaken their fair and fertile territory, and moved into this neighborhood. Thus, two immense tracts of country, once inhabited by the Fingoes and Tambookies, now lie desolate.

At the close of 1838, the number of persons under our care at Shiloh amounted to 546. Of these, 384 were Tambookies, including 8 communicants, 20 baptized, 24 candidates, and 332 new people. The Hottentots numbered 162, viz. 41 communicants, 75 baptized, 46 candidates and excluded.

W. C. GENTH, J. F. HOFFMAN,
J. A. BONATZ, C. A. KÜSTER.

EXTRACTS OF LETTERS FROM BROTHER H. P. HALLBECK.

“Genadendal, September 3d, 1839.

“DEAR BROTHER.—I know by experience how difficult it is to attend to correspondence during a journey in South Africa, where you have seldom a room to sit in, and still seldomer a table, on which to spread your paper, and a window to supply the needful light. Hence I think it best to address a few lines to you before I set out on my journey to the Zitzikamma, which will be on the 4th instant, if the Lord permit, as I expect to have but little opportunity for so doing for some weeks to come. In my last of the 8th ult., I mentioned that Brother Halter was so ill, that but faint hopes of his recovery were entertained; and you will, probably, have already heard from Enon, that it pleased our Saviour to call His faithful servant into eternal rest, on August 3d, to the great grief of his dear widow, fellow-laborers, and the whole congregation at Enon, where, with one or two short interruptions, he has been in blessed activity for nearly 17 years. In consequence of this bereavement, we have been obliged to take measures for supplying his place, as well as, under present circumstances, we are able, which is the more necessary, as Brother and Sister Stoltz are much wanted at Shiloh, and Brother and Sister Hoffman are both ailing. We have been under the necessity of requesting Brother and Sister Lemmert, who had but lately come hither from Groenekloof, to supply the vacancy for the present, and they have cheerfully accepted the appointment. But this change, and others which will be necessary, cannot take place until I return from the interior. Hence I hasten my departure, in hopes of returning home by the end of October, and then setting my colleagues at liberty, at the earliest possible period.

“You will learn with pleasure, that the sphere of our usefulness

in this neighborhood is extending. During my absence in the interior, there will be only Brother Schopman at liberty to perform Divine service at the two places, Matjes-gat and Matjes-Drift; but, after my return, and the arrival of Brother De Fries, there will be three, and I hope Brother Küster, in a short time, will be able to assist us.

“Since the date of my last, we have had the pleasure to receive, besides the usual Periodicals, German Text books, &c., also the several volumes announced in one of your former letters, among the rest Cruden’s Concordance, and your Brother’s Scripture Illustrations, for which I beg to return my very best thanks. I wish you could come and spend an hour in our library, as it is now arranged in the New Institution, and I am sure you would own, that it is as cheerful a reading-room, as is to be found anywhere in the extensive dominions of her Majesty.”

“November 4th, 1839.

“Once more at my post, I hasten to resume my correspondence with you, and to inform you of my safe return from my official visit to the Zitzikamma, referring you for particulars of my journey and proceedings at the new station, to the diary which I herewith forward to our Mission-Board. The state and prospects of the Mission among the Fingoes, afforded us much pleasure and encouragement. I was happy to find that the Brethren and Sisters Nauhaus and Küster live in pleasing harmony together, and do their best to promote the important work committed to them. We have, indeed, every reason to believe, that our Saviour has pronounced His Amen to the undertaking on which we have ventured; and let us believe and pray, that He may continue to shower down His Divine blessing on our feeble endeavors. I was sorry that I could not see the Civil Commissioner of the district, when I was on the spot; but, I trust, that such arrangements have been made, as will prevent any serious difficulties resulting from this disappointment. A letter from the Civil Commissioner to me appears to have miscarried, nor have I as yet been able to account for its non-delivery. As I was unable to go as far as Enon, Brother and Sister Stoltz met me at the new settlement, where, on October 6th, Brother Stoltz was ordained a deacon of our church. This solemn transaction appeared to make a deep impression on all present. From Brother Stoltz I learned with pleasure, that, since the late rains, the aspect of affairs at Enon has become much brighter. The cattle are in excellent condition; there is no lack of milk; and, from the good and steady supply of water for irrigation, there is every reason to hope for an abundant harvest.

“Brother and Sister Lemmertz are on their way to Enon, having left this place on the 1st instant; and we are in daily expectation of seeing Brother and Sister De Fries arrive here to relieve Brother and Sister Franke, who will then proceed to Groenekloof. Our aged Sister Kohrhamner appears to be drawing near her end, and is full of desire to depart and be with Christ. During my absence from home, she was attacked by dropsy, which is gradually consuming

her remaining strength, and will, no doubt, at no distant period, prove the means of her dissolution. It is hardly possible, as yet to say any thing with certainty about the approaching harvest. The weather, in the neighborhood of Cape Town, has been too dry; the interior, in some parts, too wet; here and there the *rust* has made its appearance and done mischief; and the prices of grain are still unusually high. Meanwhile, the harvest of barley and of the early wheat has commenced, and turns out favorable, not only in our neighborhood, but all along the road from here to the Zitzikamma, so that, I hope, the prevailing scarcity will, by God's mercy, be relieved. The inhabitants of Genadendal have been remarkably favored by an unusual gathering of Buchu leaves, by which they have earned about 300*l.* in the course of the two or three last months; and thus they have suffered less than their countrymen in other parts of the colony.

"The course of the congregation is, on the whole, satisfactory, and many have been the encouragements with which we have been favored, in witnessing the happy departure of believers, during this year of disease and death. It is also cheering to know, that, in a congregation of about 2,000 persons, only two individuals have been excluded in the course of the year. Our preaching-places become, from month to month, more interesting, and particularly Kopjes-Kasteel, of which you will find mention made in my journal. We now go thither every fortnight, and lately we counted, besides children, 200 adults, for whose accommodation the place is much too small."

"November 19th, 1839.

"The day before yesterday, I was at Kopjes-Kasteel. Our excellent Brother, Peter Klink, has now fitted up his granary for Divine service. But even the granary, capable of holding from 150 to 200 persons, was not able to accommodate the numerous hearers of all colors, and many were obliged to stand out of doors; it has, therefore, become an imperative duty, to undertake the erection of a simple but more capacious place of worship; and, as a preparatory measure, a paper is already in circulation, to collect subscriptions from among the neighbors, the Hottentots at Kopjes-Kasteel having led the way by subscribing together 60 rix-dollars. That place now exhibits one of the most striking triumphs of the Gospel. It was, in past years, a scene of sin and debauchery; it is now quite the reverse, and several of the neighbors have expressed their astonishment at the change that has been effected. 'What would the former proprietor say, if he could rise from the tomb and witness all this!' said a pious widow last Sunday, with tears in her eyes, when she saw the assembled crowd; and felt the influence of the spirit of devotion which pervaded the whole assembly. May the Lord continue to shed abroad His blessing on this, as on every other place where we are favored to proclaim the glad tidings! Near Groenekloof, a preaching-place has also been opened a month or two ago.

"But before I finish this hasty letter, I must not forget to mention

an occurrence, with regard to which I am sure you will cordially participate in our feelings. My last letter of the 4th instant, mentioned the feeble state of our venerable Sister Kohrhammer, and I have now to inform you, that two days later, in the evening of the 6th, she was called home to rest with the Saviour, whom she had faithfully served for more than half a century in the Missionary field; first, for ten years in the Danish West India Islands,* and in South Africa, ever since the year 1798. She was in her 83d year, and was favored to finish her course without any pain, and with the retention to the last of all her mental faculties.

“Brother and Sister De Fries arrived here on the 4th instant, and Brother and Sister Franke left us for Groenekloof, on the 8th instant.

“H. P. HALLBECK.”

FROM BROTHER C. F. FRANKE.

“*Genadendal, September 8th, 1839.*”

“DEAR BROTHER,—You will have been already informed of my appointment to serve the Mission at Groenekloof. I have accepted it, relying on the gracious help of the Lord, and the more cheerfully, because, not to mention the circumstance of Brother Teutsch having been well known to me in Germany, I still retain the pleasing impression made upon my mind, by the first sight of the Hottentot flock at that place, and the affectionate welcome given to us on our arrival there in July, 1837. You may believe, however, that I shall leave this flourishing congregation with sincere regret, and that the idea of relinquishing the direction of the very promising musical choir, which I have been enabled to form here, during the last two years, is any thing but agreeable to me. Meanwhile, I shall gladly do what I can at Groenekloof to instruct the young people in the art of singing, as well as in other branches of useful knowledge. The want of an organ, will, however, preclude our attempting anthems, excepting, perhaps, some of the very simplest. During the services of the last Passion-week we performed a number of chorales, several of which were not previously known to the congregation here,† and, among other anthems suited to the sacred season, the beautiful chorus of Freydt,—‘*When we in spirit view thy passion,*’ &c., on p. 49 of the “*Anthems of the Brethren’s Church.*” On the children’s festival, besides an air for which Brother Hallbeck furnished the words, the ‘Hosanna’ was sung with great accuracy and effect, to the great delight both of the little ones assembled and their parents. The love of sacred harmony manifested by our Hottentots, both old

* With her former husband, Brother Lundberg. Her son by this marriage, is the present superintendent of the Labrador Mission.—*Ed. P. A.*

† The number of excellent tunes, (including many that would be considered difficult of execution by the majority of English congregations,) which were in use at Genadendal twenty-five years ago, was such as to surprise a visitor of no ordinary musical acquirements and experience. See Latrobe’s Journal, pp. 69, 75, 109, &c.—*Ed. P. A.*

and young, and their enjoyment of devotional music, we think it right to encourage, nor have we hitherto found any cause to repent of the pains we have taken to assist them herein. To profane music, we trust they will continue strangers."

FROM BROTHER H. F. MEYER.

"Elim, November 21st, 1839.

"DEAR BROTHER,—We have had difficulties and distress of various kinds to struggle with, during the year past, as you are doubtless aware. Thus far, however, the Lord has helped, and we rely on His gracious support also for the time to come, believing that we shall yet have more abundant cause to praise and thank Him for his mercy and his grace. In the months of April and May not fewer than 448 horses, belonging to this place, were carried off by the prevailing epidemic; leaving our Hottentots only five, and, to ourselves, only two of these useful animals, alive and fit for work. And this was at a season, when nearly all our people were ill of the measles, and not a few of the children belonging to our Mission-family. Great dearth of the necessaries of life prevailed throughout this period of sore trial, especially among the lately enfranchised slaves; yet we were encouraged by observing, that the temporal privations to which they were subjected, were attended by a desire after the enjoyment of spiritual blessings, such as we had hardly ever witnessed before.

"Our Missionary labors proceed in blessing. The schools are well attended, and the infant-school affords us particular pleasure. The various little articles sent us for distribution among the children, were most acceptable both to us and to them, and we beg to return our cordial thanks to the benevolent donor."

FROM BROTHER L. TEUTSCH.

"Groenekloof, November 21st, 1839.

"DEAR BROTHER,—Since I wrote last, various changes have taken place in our Mission-family; including the removal to Genadendal of Brother and Sister De Fries, from whom we parted with sincere regret, and the accession to our company of Brother and Sister Franke, hitherto stationed at that settlement. The latter arrived with us on the 18th instant. We anticipate much benefit to our schools from the services of Brother Franke, who has had a lengthened experience in the work of education. At present they are thinly attended, owing to the harvest, with the exception of the infant-school, in the management of which, Brother Franke renders me important assistance; the sound of his violin seems to put new life into the dear children.

"The individual speaking, previous to the last prayer-day, towards the end of September, was very encouraging to us all, and, especially to Brother and Sister De Fries, who conducted it. The result was, the admission of twenty-three persons to various privileges of the Church. Among the cheering signs of the present period, are the

frequent applications made by heathen from our neighborhood, to be permitted to live on the settlement, and the earnest request of not a few who had wandered from the fold, in former years, to be again restored to it. An increasing eagerness to hear the word of God, is generally observable, and we are particularly thankful to the Lord, for the additional opportunities of publishing it abroad, which He graciously affords us. Not long ago, we were invited by a number of poor neglected heathen, living on the *Duinen*, (Downs or Sand-hills,) and subsisting chiefly by charcoal-burning, to preach the Gospel to them. I accordingly paid them a visit, and promised, that if they would assemble in a house on the Lord's day, my Brethren and myself would come over as often as circumstances permitted, and perform Divine service for them. They gladly consented, and ever since the 22d of September, we have preached in this desolate place once a fortnight, in the believing hope, that the Lord would lay His blessing upon our testimony. These people might attend our church at Groenekloof, were they inclined to encounter the fatigue of a walk through the sand of two or three hours; but this is, perhaps, more than could be expected of them, while they are as yet strangers to the preciousness of the Gospel message. We feel it, therefore, our duty to convey it to them. At a place about four hours' journey, in the opposite direction, viz. to the northward of us, there is likewise a prospect of a door of entrance being opened to us by the Lord. A family of negro descent, who frequently attend our chapel, have expressed an earnest desire that we would preach in their house, assuring us that there are many of their neighbors earnestly desirous to hear the word of salvation. The members of this family have been already baptized by the clergyman at Malmesbury, but as they are too far from the church at that place to attend it, I have engaged to pay them a visit next Sunday.

"Our people are just now busily occupied with the harvest. Owing to the drought prevailing during the winter months, the ears of corn are rather thin, but the barley promises a pretty good return. The grain belonging to our Hottentots, looks promising, compared with most in this district, and, as some of our people have assured me, no *rust* has hitherto appeared among it. May the Lord preserve it from the infection of this singular but destructive disease.

FROM BROTHER CH. AD. KÜSTER.

"*Koksbosch on the Zitzikamma, Aug. 30th, 1839.*

"DEAR BROTHER,—A Mission among the Fingoes, who had taken refuge in the colony during the late Caffre war, and settled in the Zitzikamma district, having been resolved upon, and it appearing necessary, that a Brother in some measure acquainted with the Caffre language, should assist in its establishment, I was appointed to this service, in company with Brother and Sister Nauhaus. On the 3d of January, I accordingly left Shiloh, and, after a sojourn of some weeks at Enon, took my departure from that settlement, on the 5th of February, for the Zitzikamma. I arrived here with my fellow-

travellers on the 15th, after a tedious and fatiguing journey of ten days. The only building which we found, was a small Hottentot house, which we have since used as a temporary dwelling. So little accommodation has it afforded us, that I have been obliged to leave my trunk in the wagon, every morning taking it down and every evening replacing it, and making use of the wagon itself as a sleeping-place. In spite of the discomforts necessarily attendant on the establishment of a new station in a wilderness like this, and which are so numerous, that it is only surprising that they do not affect the health more seriously, there is something peculiarly cheering and delightful in the progress of that transformation, which may, through the Divine blessing, be produced in the course of a few months. Much may be effected in the way of temporal improvement, even in so short a period, well calculated to attract the notice of the observer; but the gradual building up of a spiritual temple, a Church of the living God, in such a moral desert, is a circumstance of a far more deeply interesting nature. And this we have been already favored to witness. The Fingoe captain residing here, by name Mangaba, manifested great joy at our arrival, and both he and his people became diligent attendants at the meetings, so that we had sometimes as many as from 200 to 300 of these poor people surrounding us, and listening eagerly to the Gospel of a crucified Saviour. In this number are included from 70 to 80 children, to whom we give instruction suited to their age and capacity, after the conclusion of the public worship. They are very lively and intelligent, as I found both the Tambookie and Fingoe children at Shiloh to be, and I have much pleasure in teaching them.

“Koksbosch, the site of our Mission settlement, is situated at a distance from two to three hours' journey from the foot of the Zitzikamma mountains, which are interposed between us and the valley of the Kromme river. The position is central, as respects the Fingoe population, and in almost every other particular, as favorable as could be desired. There is not only space enough for the laying out of a considerable village, but also a large contiguous tract, capable of field or garden culture, and admitting of irrigation by a constantly flowing stream. The whole district inclosed between the Zitzikamma range and the Indian Ocean may be compared to one immense pasture, which retains its verdant aspect at all seasons of the year. The river which bears the name of the district, and the mouth of which is not many miles distant from our place, receives a number of smaller streams, shortly after their descent from the mountains, by which its volume of water is materially increased. Wood is also abundant, the district of the Zitzikamma being generally considered to contain the most extensive and valuable timber forests in the Cape colony. About an English mile from the settlement is a fine wood, which forms part of the tract assigned to us, and will, doubtless, prove to be a very important acquisition.

“As much rain falls in this neighborhood, we found it necessary to make haste with the erection of our temporary dwelling-house, in order that we might use as a place of worship the Hottentot hut

which had given shelter to Brother and Sister Halter and myself, during the first months of our sojourn here. It has hitherto afforded us sufficient accommodation at our evening-services, but on the Lord's day, we are obliged to meet our people under the canopy of heaven.

“On the 5th of June, I paid a visit to Enon, in company of Brother and Sister Halter. Here I was united in marriage to Sister Wilhelmina Lesser, in whom I have found an affectionate and faithful helpmate, truly devoted to our Saviour, and intent on serving Him with zeal and fidelity in this interesting field of labor. On our return to Koksbosch, we had a toilsome and somewhat hazardous journey. In pursuing the road along the coast from Fort Elizabeth, our wagon, which was somewhat heavily laden with goods of all kinds, purchased at that place for the use of the Mission, stuck completely fast in the deep sand. After several vain attempts to extricate it, we were at length obliged partially to unload it, and to deposite at least half of the contents on the shore,—a work of great labor, and one which we could not have performed without the assistance of a Hottentot, whom we had engaged as herdman of a small flock of sheep, purchased at Uitenhage. Leaving this Hottentot in charge of the sheep and the unloaded portion of the cargo, we re-mounted our wagon, and slowly and with great difficulty forced our way through the wet sand, towards a place of shelter at some little distance from the sea. Here my wife and myself remained, in no small anxiety and discomfort, endeavoring to keep ourselves warm by the help of a fire which we lighted on the waste, while the wagon, lightened of its burden, was sent back to fetch the remainder of the goods. Great was our joy, about midnight, when we heard, by the loud cracking of the whip, that it was approaching. The Hottentots who returned with it informed us, that, owing to the violence of the wind, which had been blowing hard all the evening, the goods we left behind were so completely covered up by the sand, that it was found necessary to dig them out with spades. Thankful, indeed, did we feel for the gracious help and protection we had experienced at the hand of the Lord, during this adventurous journey, for the fatigue and anxiety of which my dear wife was but indifferently prepared.

“In the beginning of the present month, we spoke individually with the people under our care, and found much cause for encouragement. Many of the Fingoes appear to be awakened to a sense of their lost condition, and to be under powerful convictions of sin. Three of their number have been already acknowledged candidates for baptism, and we hope to be able to admit them shortly to that ordinance. We commend them, with ourselves, to your remembrance and prayers.”

[From the "Periodical Accounts," &c.]

V. WEST INDIES.

FROM this important field of labor, the intelligence received within the last three months is less varied and abundant than ordinary. It will, however, be found by no means, devoid of interest. In Jamaica, the purchase of a house for a preaching-place, in a remote and hitherto neglected woodland district of the parish of Manchester, and the measures already taken for the erection of a chapel at Isle, in the same parish, are satisfactory proofs, that the Mission is still in an advancing state. The account given by Brother Hartvig, of the opening of the chapel-schools at Wilcox Bay, and the regulation of the Negro flock, which is to meet at stated times, for Divine worship, within its walls, will be read with pleasure, as indicative of the earnest desire felt by our Brethren in Antigua, to promote the spiritual well-being of a very large division of the St. John's congregation.

To another subject we advert with sincere regret: the relinquishment, for the present, of the Mission in the colony of Demerara. That Mission was established, at the earnest request of the proprietors of the estate of Anna Regina, by whom the expenses connected with its prosecution have been almost wholly defrayed. The station thus founded, having, however, for the second time, been deprived, by a providential visitation, of the services of the Missionaries in charge of it, the Directors of the Brethren's Missions were induced to review the circumstances in which they were placed, and *that* the more seriously, because their relation to the proprietors of Anna Regina appeared to have been modified in several important particulars, by the changes which had meanwhile occurred in the temporary condition of the Negroes. After much and anxious consideration, the Mission-Board decided, that it would be inexpedient to re-occupy the station at Anna Regina, at the present time. The following were the grounds on which this decision chiefly rested:—1. The necessity, sufficiently proved by past experience, of appointing two Missionary couples, instead of one, to the charge of the vacant post, and the extreme difficulty of providing such a supply, in the existing state of our West India Mission-field; 2. The insecure tenure, by which the premises hitherto occupied for the purposes of the Mission, continued to be held; and, 3. The inability of our Mission-fund, to bear the very considerable augmentation of expense, which would be brought upon it by the appointment of a second Missionary couple, even were there less uncertainty, as to the receipt in the time to come, of the very liberal pecuniary assistance, which had hitherto been afforded. In withdrawing, as they do most reluctantly, from this sphere of labor, it is a satisfaction to the Mission-Board to know, that the small flock collected through the instrumentality of our Brethren, will enjoy the pastoral oversight of the respected clergyman of the parish, in which the estate of Anna Regina is situated. May the Divine blessing rest upon his ministry among them, and may the great Shepherd and Bishop of souls take them under His special charge, and preserve them blameless until the day of His appearing.

I. JAMAICA.

EXTRACT OF LETTERS FROM BROTHER J. ZORN.

“Fairfield, October 10th, 1839.

“DEAR BROTHER,—I am happy to be able to inform you, that we witness considerable improvement in the domestic and social relations of our people since their emancipation. The fears of their “relapsing into barbarism,” and the like, are quite futile. They are evidently improving, among the rest in openness of character, and in due regard for the rights and property of others. An instance of honesty was mentioned to me, the other day, by a gentleman in this parish, which interested me much by the manner of its being told; not that it is a solitary instance. I have the testimony of several gentlemen, that such facts are by no means of rare occurrence.

“I was amused the other day, by the quickness of one of the Negroes from a considerable distance, who lately came and desired to enter his name. Wishing to know from himself, what reasons induced him to come 16 or 17 miles to us, and to pass two chapels on the way, I said to him, intending to lead him to consider the advantages of attending a place of worship nearer at hand—‘If work were offered you on the property where you live, and likewise on another property, would you rather, supposing the wages were equal, take work at home, or go to St. Elizabeth’s twenty or thirty miles away?’ To my surprise, he replied, ‘I would rather go to St. Elizabeth’s.’ Thinking he had overshot the mark, I asked him, ‘Well, how do you make that out?’ ‘Why,’ said he, ‘perhaps the gentleman at St. Elizabeth’s would pay me regularly, the other not.’ ‘Oh, never mind that,’ I rejoined, ‘suppose both of them paid punctually, where would you rather work?’ ‘I’d go to St. Elizabeth’s Sir,’ he replied. ‘Why so?’ I again inquired with surprise. ‘Why,’ said he, ‘perhaps the gentleman in St. Elizabeth’s would treat me kindly, the other not; so I would rather work for him.’ ‘No, no,’ said I, ‘suppose both treated you kindly, where would you rather go to work?’ To my astonishment, he again preferred the distant place, and I asked—‘Do you tell me how you make out that?’ ‘Well,’ he answered, ‘perhaps the gentleman at St. Elizabeth’s has been a friend to me, the other is a stranger.’ All this passed quite seriously. This little incident throws light on their present feelings and habits of thought.”

“December 2d, 1839.

“I have nothing of consequence to communicate, and would rather await the mail of October 15th, but as I leave home in the morning, I must strain my aching eyes to send, at least, a few lines as envelope to the inclosed.

“Availing ourselves of the permission of our Mission-Board, we have resolved at once to set about the erection of a chapel near Isle. We have succeeded in purchasing land, in a situation convenient for the members of our flock residing in that quarter, and propose, God

willing, to lay the foundation-stone of the chapel on the 16th of January. Most of our places of worship in Jamaica have been built too small; we propose to make this sixty feet by forty, and of sufficient height to admit of galleries on three sides, if necessary. Many of the Negroes in that vicinity have for years, some for upwards of twenty years, been attached to us, long before any place of worship of any kind existed in those mountains; they are much pleased with the idea of a resident Missionary, and a house of God so much nearer to them. Including children, I think it will relieve our overgrown congregation at Fairfield, of about 1,000 souls. Oh! that this undertaking may, of a truth, be for the glory of God! Then He will also provide the means! Our people here express themselves very willing to aid with their contributions, and I hope before the year's end, to send you a list of subscriptions, proving that they do not come behind in this gift also. Should a Christian friend read this, I take the liberty of asking, 'What will you do to help us?'

"The purchase of a small house, and a few acres of land, called Skiddaw, in the back-woods, is also an interesting event. The Negroes living in that quarter are really deplorably ignorant, uncivilized, and superstitious. Brother Scholefield lately informed me, that an old Obeah man died in that neighborhood, who confessed, before his end, that he had been the death of above twenty persons, by poison or otherwise; and, further, that he had transmitted his fearful mysteries to an abandoned son, who seems disposed to tread in his father's steps. In those deep mountainous recesses, a person really feels himself almost in another world. The people are full thirty years behind their countrymen in civilization; I was there last week with Brother Scholefield, and was quite struck with the difference. A school, conducted by a pious native, and an occasional visit from the Missionary at Bethany, may prove a great blessing.

"By the way, I am sorry that in a former letter of mine, in which I complained of the bad conduct of one of our teachers, I omitted to notice, that the party complained of, was a white man; no colored teacher has given us so much trouble, or acted so disgracefully.

"Our people improve in many ways, and we have, on the whole, much pleasure in our labors. We have good reason to thank God, and take courage. The young people have lately distressed me, by their disobedience to their parents, and general insubordination; but I hope that the latter, who are themselves willing to be taught, will learn to curb and restrain them better.

"Our schools flourish. Within the last ten days, a national school has been opened in this neighborhood, in which instruction is afforded gratis. Our schools, as well as those of the Mico charity, have, since the freedom, made a small weekly charge of $1\frac{1}{2}d.$ for schooling; this new institution will draw away some of the pupils from both schools. If however good is done, we shall not repine."

2. ANTIGUA.

EXTRACTS FROM THE DIARY OF THE NEGRO CONGREGATION AT GRACEBAY.

[With remarks by Brother Harvey.]

January 12th, 1837. We spoke this week with the communicants. A woman said—"She never knew how great were her privileges until now;" and when asked what made her value them so much at present, she replied, "Misses; I hear a little one day, and a little another day, of what our Saviour has done for me, and it breaks *this* (her heart,) and now I *feel* His goodness."

15th. Present at the Holy Communion, 246.

19th. Messrs. Thome and Kimbal visited us; being on a visit from North-America, to inquire into the success of the free system in this island.

March 5th. The country is burnt up with the long drought, and the cattle are dying very fast. (*Joel* i. 18-20.) In speaking of it with a Sister, she said, "I had to go to my cook-room, and felt I must call upon the Lord. I said, Lord have mercy upon us! do, Lord! not for we grown people's sake, but for sake of the little picknies and the cattle, (*Jonah* iv. 11,) do if you please send us a little water." Then alluding to Brother Möhne, she continued, "Massa, de' (they) pray in the church for rain, and he prayer prevail: the Lord send a little: He pity we; but we beg Him for little more. It is all left to He." Another said, "See how the Lord punish a we (all of us); we too vile, we too sinful. He show us nobody make the rain but He; none of all the great people make one drop come but He. Well—we must be satisfy, and wait upon Him." (*Jer.* xiv. 22.)

9th. Spoke this week with the communicants; who showed their love by bringing water upon their heads for our use: some in pails, some in calabashes, according to their ability. A lame Sister, who could scarcely walk, brought a pailful; and on Sister Möhne wondering how she could carry it, replied, "Me no bring em: the Lord, He carry em for me: and oh, Misses! me feel so glad in me heart." We were quite delighted with these dear people; for this kindness was quite unsolicited on our part, and many came the distance of two miles over a steep mountain.

21st. Brother and Sister Möhne visited on Brookes' and Harvey's estates; read the history of our Saviour's sufferings, (it being also Passion-Week,) and administered the Lord's Supper to 22 of the sick and infirm; of whom 5 were assembled in one house, 9 in another, 4 in the third, and 4 in separate habitations. The tears of these poor old Brethren and Sisters, supplied the place of words, whilst their hearts seem filled with thankfulness.

23d. The use of Darton's Prints for children, have greatly aided us in teaching them the history of our Saviour. After to-day's lesson, treating of the people crying out, "Crucify him! Crucify him!" a little girl was heard to exclaim, "Oh, our Saviour! I sorry for Him."

24th. Good-Friday. We were delighted to observe the eagerness with which the people hastened to the house of prayer, and the attention manifested to the reading and preaching of the word of the cross. Every corner of the church and vestry was literally crammed, while many sat under the walls outside.

April 15th. The father of one of our school-children, who has been a cripple for many years, came running to us, and saying, "Massa, Maria say you must come see her. She very ill." On her being asked what hymn she would choose, she replied, "Lord, take my heart just as it is." (No. 353.) She appears to be truly living upon our Saviour.

28th. This day being set apart, by proclamation, for a fast, and general supplication to the Lord, (*Joel* i. 14,) for deliverance from the heavy judgment that has, for so many months, rested on this island, in the distressing drought, continued "beyond all former precedent;" our congregation assembled in numbers greater than the church could contain, very many having to remain outside, whilst we cried unto the Lord for His merciful kindness. The distress in St. John's, and English Harbor, particularly, is very great. And truly He is a God that heareth prayer; for this morning He has given us a blessed rain in this place. (*Isa.* lxx. 24.)

May 8th. Funeral of Maria, at Rowland Williams's before mentioned. On Sunday, her father said to her, "I am going to my feast," (meaning the Holy Communion at Gracebay.) She answered, "Very well; and I am going to mine. Before you come back, somebody will go and tell you of my death;" which was actually the case. To her mother she said, "Don't cry; the angels are round my bed!"

24th. The Lord has indeed opened the windows of Heaven, and showered down a blessing upon us, for which young and old praise Him.

28th. But few people could attend church to-day, because of the rain; but with the small assembly, we brought our thanks and praises to the Lord, for his unbounded mercy.

June 5th. Visiting the sick and feeble, one said to us, "Massa! you tell us in the church, we must receive the Gospel while we in health, and mind keep our lamp well trim, cause we no know when the Lord come. Yes, my massa. You tell me so; and I take it into me heart, and think upon it in me house." The old Sisters, as usual, assembled round us, and, sitting down on the stones about the house, we with pleasure sang with them some of their favorite hymns.

17th. The government having enjoined a general thanksgiving for the late abundant rains, we assembled in the crowded church for that purpose; when Brother Möhne preached from *Isa.* lv. 10, 11; and, at a second meeting, addressed the congregation from the account of the Widow of Sarepta.

22d. In conversation with a helper Sister, she said, "When I return from church, and sit down and discourse with my son upon what massa say, the Lord refresh us. He bring the word home to our hearts and lighten us." (*Deut.* vi. 6, 7.)

25th. Held the first anniversary of our Friendly Society; with thankfulness for our good success, and prayers for the Lord's continued blessing.

July 26th. Weather very boisterous—fearful apprehensions of a hurricane—the sea raging horribly.

27th. By the Lord's mercies we are preserved through the heavy gale of last night.

August 1st. As the opening of the churches on the 1st of August, 1835, gave dissatisfaction to many planters, our people did not come to us until the evening, and then but few of them. These however joined in thanks and praise to the Lord, for having delivered them not only from temporal, but we also trust from spiritual bondage.

8th. Visited poor blind Dorothy, who is frequently bereft of reason. She was formerly excluded for her sinful conduct, but now bewails her wretched state, and recited with much feeling the first four verses of the 88th Psalm, which our good old helper Jacob had taught her.

September 10th. A lively and blessed Prayer-Day—the church crammed, and many sitting on the ground outside. Two twin brothers were received into the congregation.

October 22d. Brother Harvey preached here for the Bible Society, and afterwards partook of the Lord's Supper with us; 207 communicants being present.

November 8th. Funeral of Samuel Harveys, who had been a communicant 39 years, and was never excluded. On occasion of a visit from a helper Sister before his departure, he said, the sins of his youth were brought clearly to his remembrance, and gave him pain. (*Ps.* xxv. 7.) She replied, "I hope you have told our Saviour all this," This he declared he had done, and that His mercy was his only hope.

26th. It is delightful to witness the steady and regular attendance of our adult scholars; about thirty of whom assemble on Sunday mornings to read the Word of God.

December 15th. The foundation-stone was laid for a school-house at this place. Brother Möhne opened the service with a suitable hymn; Brother Hartvig read the inscription to be placed in the stone; our esteemed friend and Brother, Charles J. Latrobe, on a government commission to inspect the schools in the West Indies, laid the foundation-stone; Brother Harvey offered the consecration-prayer; and the children concluded with singing most cheerfully the hymn No. 1,200. The people appeared delighted on the joyful occasion; and none more so than the venerable helper Jacob, whose feelings seemed to overpower him with sacred pleasure. The congregation at this time consists of 777 adults, and 252 children; total 1,029

January 22d, 1838. It is with gratitude we record the kindness of the gentlemen in our neighborhood, who have so readily assisted us in the carting of the building materials for the school-house; and at the same time we cannot withhold our tribute of praise from the poor workmen. To-day, there being no other expedient, they willingly

carried up the steep hill from the bay (half a mile distant) 74 planks, on their heads; and afterwards yoked themselves to a cart, and dragged up a good quantity of scantling.

February 25th. Of the four persons to-day re-admitted to the congregation, one was a son of the helper Jacob, who had been much grieved by his departure from the Lord. The good old father rejoiced like a child at his son's restoration; and at the conclusion of the service, arose, took his prodigal son by the hand, and with tears besought him to abide in Jesus. (1 *Thess.* 3, 8.)

[This worthy helper Brother, whose name has often occurred in our diaries, is of great age, and can tell us of the heathenish state of the Negroes in Antigua, before visited by our Missionaries with the Gospel. They sometimes heard of "Gar Almighty" (God Almighty,) but nothing else; and were totally "alienated from the life of God, through the ignorance that was in them, because of the blindness of their hearts." When a Negro died, they would dance the whole night with the coffin on their heads, till "gun-fire," (the morning gun at Monk's Hill;) when they would "put coffin in ground, cover em up, den up hoe, go field." Rum-drinking was practised to dreadful excess, and murders were horribly frequent. On asking him, if he too had been addicted to rum-drinking, he held up his hand as a bottle, and tracing his finger across it, replied, "Massa! one bottle, two drink." In those times he was also a fiddler. And in answer to my questions as to his own character, besides condemning himself for cursing and swearing, and other vices, he stated that his temper and disposition was "a word and a blow." But on coming to the subject of the Gospel's introduction among them, and his own experience of it, his soul seemed to catch fire in the energy of his expressions, as his words, and tears, and attitude, were brought into operation by the vehemence of his feelings; and were again screwed up to the highest pitch of excitement at the name of "Massa Brown." He stated that after the arrival of that reverend Missionary, many Negroes would hasten away after their day's labor, across the mountains to St. John's, to hear the glad tidings of salvation; and then home again to get "some supper" and a little sleep, before the next day's labor. On asking him to let me hear him read, he drew out of his pockets an old pair of spectacles, and a well-thumbed hymn-book, and began to read where the book opened, at No. 470,—"*When duly I weigh,*" &c. But after reading the first two verses, his voice faltered, and he gave way to the emotions of his heart, which the reading of those verses had excited. He was received into our church, by baptism, 57 years ago; and being now too old and feeble for bodily labor, he delights in devoting his time to the comfort and instruction of the old people about him; whom he also teaches to commit to memory such verses of Scripture and hymns, as are suitable for them. To "Massa Brown" as a Missionary, and Jacob Harveys, as a converted Negro and national assistant, we may well give an honorable place in the annals of our Mission in Antigua; with all praise to the God of all grace on their account.—B. H.]

April 4th—7th. Spoke with the communicants; several of whom

we were obliged to keep back from their privilege, on account of disputes among them.

9th. This week we visited all the estates on which there are Negroes under our charge; administering the Holy Communion to the sick and infirm.

Easter. At the early morning service, Brother Möhne was taken ill, and obliged to retire to bed; from whence, however, the Lord raised him up again, and helped him through the labors of the day, though in weakness.

May 30th. Began speaking with the communicants; and could wish that some of them knew their own hearts better.

June 29th. Funeral of Sipyretta Harveys. This poor woman lived in a state of heathenism about 45 or 50 years. She at length received the Gospel, professed her faith in our Saviour, and was baptized last year; since which time she continually attended the church, and maintained a Christian character to the end.

July 21st. Early this morning our fellow-laborers from the other settlement began to arrive here, to join us in thanks and praise at the opening of our school-house. The children in their best clothing, met the teachers in the church, where they had hitherto been taught, and from thence walked in procession to their new school-house, which was soon filled by their parents and friends. Having sung some introductory verses, Brother Harvey addressed the assembled company; and offered "supplications, prayers, intercessions, and giving of thanks," to the children's Friend: especially beseeching His blessing upon all who may teach or be taught in this place. The children then sung the hymn—"O Jesus, Lord of heaven and earth;" (No. 996;); and partook of a love-feast with happy faces; concluding with one of their favorite hymns, "Sing Hallelujah, praise the Lord; sing with a cheerful voice;" (No. 1,200;); which they did with all their might.

August 26th. Brother Möhne having been unwell for some time, was obliged to consult the doctor; but though very weak, he was enabled to hold the usual meetings to-day, for which he was thankful.

September 9th. Having spoken with 92 couples in the course of the week, we celebrated the festival with the married people to-day in blessing, though depressed in spirit. [This proved the close of our dear Brother's ministerial services to this congregation.]

October 8th. The members of the Helpers' Conference met here to-day, Brother Möhne being in too weak a state to go to St. John's.

23d. Brother Harvey came from St. John's, in company with Dr. Nicholson, who, after due examination, pronounced Brother Möhne's case to be one of decided consumption; and that, consequently, instead of returning to Europe, as had been projected, he should, if possible, be removed to Cedar-hall, the next nearest settlement, to be relieved from the excitement and burden of his post, and to enjoy the quietness and repose which his reduced state requires.

24th. Brother and Sister Haugk, from St. John's, came hither to take the temporary charge of this settlement and congregation, in which the father of Sister Haugk (Brother Adolph) labored many years ago.

26th. Brother Harvey came from St. John's to accompany Brother and Sister Möhne on their journey to Cedar-hall, having also obtained a horse and carriage from Mr. Horsford, and a second horse from Mr. P. Walter, for the occasion. The journey was performed in the course of the following day, with less difficulty and discomfort to the dear patient than was anticipated.

November 5th. Brother Haugk paid a visit to our little infant-school at Russell's, under the care of Brother Jeffrey and his wife. Verily, it is a heart's joy to be among the black lambs of the Good Shepherd's flock. Brother Haugk was reluctantly obliged to leave them, as "the day was far spent;" but had still to experience another pleasure, on entering a hut where a few members were assembled together in the name of the Lord, to show forth his death in the Holy Communion. The house was thoroughly clean; and before a table, which was covered with a clean white cloth, a bench was placed, on which were seated six Sisters, with a Brother on a side bench, and a poor Sister on a mat upon the ground, in a distressing state of disease; but all "clothed in white raiment," and waiting for the promised blessing, even the presence of Him who has said—"Where two or three are gathered together in my name, there am I in the midst of them;" and truly, we did not seek His face in vain, for our little meeting was crowned with His peace, and our hearts comforted with His salvation.

December 10th, &c. Spoke with the communicants; and, by many a wet eye, and declarations of "a broken spirit and a contrite heart," we were cheered and rewarded in our labor.

25th, Christmas. This day was blessed to our own hearts, which makes us believe it was also blessed to the hearts of our people.

26th & 27th, Ditto. The church was crowded with attentive hearers, within and without. After the children's Christmas meeting and love-feast, we distributed among our day-scholars such presents as remained on hand for them, from the donations of our kind friends in England; for which please to offer them our sincere and hearty thanks.

[On this subject I cannot but add an extract of a letter from Brother Haugk, and join him in entreating the further assistance of our dear friends in behalf of the little ones of our Antigua flock. B. H. :—

"Though the wide sea is now between us, yet I reach you with my begging; and, in the name of our little flock at Gracebay, I crave your assistance. You know that when our dear Brother and Sister Möhne fed the lambs here, they received from kind friends at home various little presents, to encourage the children in learning, and to cheer their little hearts at Christmas. We were so happy as to find, at our coming, some of these presents in store, which we

have distributed among the children. What joy this occasions to them, you know; and that even this also tends to make them prize the school, and encourages them to do their duty in it. I know not the names of these dear friends of children, or I would write to them in my broken English; and, therefore, I take my refuge to you, to assist me herein; and to pray these kind benefactors, in mine and the children's name, thus to cheer our hearts again. I hope our dear Saviour will excite them again, to put some little things into my empty hands. Please tell them, with better words than I am able to express, how I long for it, and that the Lord will pay."]

December 31st. In our concluding meeting, at the end of the year, we prayed our Saviour's forgiveness of our manifold sins and transgressions; that He would sanctify and cleanse us in His precious blood; keep us from falling; and finally present us faultless before the presence of His glory. And unto Him who is able to do it—the only wise God our Saviour—be glory and dominion for ever and ever. Amen.

WILLIAM AND ELIZABETH HAUGK.

FROM BROTHER EUGENE HARTVIG.

"St. John's, October 17th, 1839.

"DEAR BROTHER,—I have already informed you, that the foundation-stone of the chapel-school at Wilcox Bay was laid on May 18th. I have now to mention that the opening took place on the 11th of August. Thus, in less than three months, it was completed, and it would have been ready a fortnight sooner, if the carpenter, who took the work by agreement, had not been disabled by illness for several weeks. This carpenter, by name Joseph Brown, is a communicant Brother: he built Lebanon, Five Islands, and Gracebay school-houses, enlarged the church at Cedar-hall, and has been variously engaged in works connected with the Mission, always endeavoring faithfully to perform his engagements, and giving general satisfaction. The chapel is fifty feet by thirty-two, with a school-room sixteen by twelve, and 600 persons can be seated in it. I am very glad to have to inform you, that the actual expense was below the first calculation, amounting only to 1,126*l.* currency, or 500*l.* sterling. In building the chapel-school at Popeshead, the greatest economy has been observed; only that which was requisite for its strength and duration has been done; the outside alone is painted. Every thing had to be paid for; it being crop-time, no assistance from the estate or people could be obtained; the crops being very abundant every where, all the hands were wanted. All the laborers and workmen having to be obtained from town, added materially to the expense. Though we got no help in this way, I am thankful to state that my endeavors to obtain some subscriptions were not unsuccessful. I employed several days in waiting upon various gentlemen, members of council, planters, merchants, and others, and the result was a collection to the amount of 165*l.* currency."

“October 28th, 1839.

“You are already aware that the opening of the chapel-school at Wilcox Bay took place on August 11th. Before that day, Brother Baum was attacked by the prevailing yellow fever, and, of course, was unfit for any duty. I was, therefore, under the necessity of performing the service myself. On this occasion the building was crowded, and a large number of persons had to remain outside. Shortly before the service commenced, we were surprised by the arrival of several visitors. Dr. Daniel, President of Council, the Chief Justice, Mr. Jarvis, likewise a member of council, Mr. Shiel, and other gentlemen, with their families, attended the service. I preached from *Micah* iv. 1, 2, and afterwards a collection was made towards defraying the expenses which had been incurred.

“In the second meeting, Brother Millar endeavored to show the necessity of a holy life from *Rom.* xii. 1, and two persons were afterwards confirmed, previous to their first enjoyment of the Holy Communion. The day was a truly blessed one, and joy and gladness pervaded the hearts of all our congregation, as we heard from the helpers the following day.

“Our next object was to have the congregation properly regulated, and to know how many would regularly attend, which made it needful to take down their names. This we did, commencing with the new people, and, on a subsequent day, proceeding with the baptized and communicants; 187 of the former, and 493 of the two latter classes were present, from the neighboring estates.

“On Sunday, September 8th, being prayer-day, two persons were baptized, eight received, and four re-admitted to the congregation. Afterwards we had a meeting with the helpers and assistants, to arrange about chapel-servants and other needful matters, on which occasion Brother John Wetherall was introduced as a new assistant.

“On the 22d of September, the Holy Communion was administered for the first time: 321 persons were present, and among them were thirty old persons, who for a number of years, have not been able to come to town, and who appeared truly hungry and thirsty after the bread and water of life. Blind, lame, and invalids of all kinds came, led by their children and grand-children: it was literally a supper prepared for the poor, the maimed, the halt, and the blind.

“After seeing every member of the congregation who could come to chapel, we visited, during the week, those who were prevented by illness on the different estates under our care. We first went to the most western, Marble-hill, Wetherall's, and Boon's. In Wetherall's we were obliged to leave our gig, there being no road for it any further. We had a rough and troublesome walk across the hills to Boon's; but were gratified on our way by the magnificent view which presented itself. The sea was all around us, while the greatest part of Popeshead division lay like an extended vale below us. A very fine sun-set added to the beauty of the scene. On

Boon's estate was only one sick Sister, Abigail. She was baptized as early as 1779; though very infirm, is still lively in spirit. The next day we went to the other estates in the Popeshead division, and were very kindly received by Mr. Howell, the manager of Mr. Jarvis's estate. He is a Wesleyan, and a real friend and active promoter of the kingdom of God; and for several years, since he has known our Missionaries, it is always understood that his house must not be passed. Before we left him, he kindly subscribed to our chapel in Popeshead.

"It gives me particular pleasure, that I can now inform you of the opening of our school at Popeshead, which took place on the 16th instant. I did not expect more than twenty or thirty children to be present; but was agreeably surprised to see no fewer than 135. Mr. Miller, the agent for the Mico Charity, was present. Most of the children were accompanied by their parents, friends, and the helpers, who produced their baptismal tickets, by which we could ascertain their age. I sent away many of the bigger children, with the advice to return to their work on the estates, and to come to the Sunday-school, which we intend to open on the Sunday after the communion, being resolved to adhere to the resolution of our conference passed in 1837, not to receive or keep children at school, when they were of suitable age and ability to work in the fields.

"We have now made an arrangement with the manager on Harvey's estate, to keep a school there, for which purpose a roomy building was given up to us, and a school opened some time ago, with twenty-two children.

"*November 10th.* I wrote the above, amidst continual and painful interruptions. You are already aware that about the middle of the year the yellow fever appeared in St. John's. Though not of so severe a kind as that of 1835, and attacking new comers only, yet, at the commencement of the epidemic, several persons fell victims to it. The Brethren Titterington and Rauch, with their wives, who arrived about this time, were, therefore, sent immediately to the country: the former received the appointment to Cedar-hall; Brother and Sister Rauch, whose services were greatly needed at St. John's, particularly after the opening of the chapel in Popeshead, returned to town as soon as the doctor reported that there were no more cases of fever.

"I must not omit to notice the safe arrival of the parcel, containing various and useful articles sent to us by a kind friend in the neighborhood of London. All the Missionaries unite in cordial thanks for her valuable present. Yet while we feel greatly obliged to the generous donor for her gifts to ourselves, we feel still more so for those of our school-children. There are now nine schools belonging to our Mission, and children look forward to Christmas for rewards. We are particularly in want of articles of all kinds for our school at Popeshead, for there are some children, who are absolutely unable to come to school for want of clothing."

EXTRACT OF A LETTER FROM BROTHER WESTERBY, OF LEBANON,
TO BROTHER HARVEY.

“ You no doubt wish to know how we get on at Lebanon, and I will endeavor to tell you. In the first place I am able to say, that our church is well attended, whenever the weather will permit. The people are getting more into the way of coming every Sunday. The good conduct of the people and children in the church is remarked even by strangers. I have but few complaints, and few quarrels to settle among them. We have not a great number of new people, nor do I seek to add numbers to the congregation; but endeavor to bring forward those, who appear to be in earnest about their souls' salvation. That part of our flock which resides at the farm, (in the immediate vicinity of Lebanon,) generally gives me much pleasure. The other day I found a woman a (stranger) gathering wood from other people's ground, which made me fear, that some of our people might be getting their fuel where they ought not. I therefore went from house to house, at the farm, inquiring where they got their firewood, and if they came by it honestly? and was most happy to find, that they were all able to give a satisfactory account of it. I continue to visit and to preach on estates on the Sunday afternoon, whenever convenient; but have been obliged to pause a little during the hot weather: my having had to preach in town, from time to time, has also been a hinderance to me. I have obtained leave from the Conference, to hold a Missionary prayer-meeting once a month, on Sunday evening; at which I communicate accounts of Missionary labors, &c., concluding with prayer; and I have the pleasure to inform you, that it has excited great interest among the people.

“ The following is the first half-yearly report of our day-school:—From its commencement, December 31, 1838, to August 23, 1839, 148 children have been admitted. Ten girls, who were thought to be of suitable age and ability to go to work, and who were able to read in the Bible, and were well acquainted with the leading doctrines of the Christian religion, have been discharged. Two or three of the number were able to write. Twenty-three children have left of their own accord; one has become a teacher; one has been dismissed for bad conduct; and one has departed this life. Total left 36; and 112 remain on the list. Our Sunday-school, which is held after the morning service, is going on prosperously. We have 263 names on the list. We have also begun a night-school, to instruct the Bible and Testament classes of the Sunday-school in writing, Scripture-history, and general knowledge; and this with the hope, that some may eventually become useful as Sunday-school teachers. We have the girls at one time, and the boys at another.

“ We have had a Bible Society Meeting at Lebanon, at which we collected upwards of 2*l.* and have since got a number of subscribers for Bibles.”

Sister Westerby adds, in a letter to Sister Harvey, “ It will be an

occasion of thankfulness to you to hear from Brother W. that things are going on with us in quietness and peace, at least outwardly; and we are not left without reason to hope that the work of God is silently advancing in the hearts of many of our people. It is cheering to witness the thirst for instruction manifested among them, and especially by some of the married people; many of whom come along with their families to the Sunday-school.

ACCOUNT OF THE LAST DAYS AND DEPARTURE OF A CHILD
BELONGING TO NEWFIELD SCHOOL.

[*Drawn up by the School-teacher.*]

ON Sunday afternoon I called to see Jane Joseph, one of my scholars in the day-school, and found her very ill in body, but her soul was well indeed, having been cleansed in the blood of her Saviour. On putting the question to her—"Jane Joseph, are you afraid to die?" She replied with a look of joy, "O, no!" Continuing my questions, I said to her, "Not afraid to die? will our Saviour take you to heaven?" She answered, "Yes, He will, for He has said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'" I said to her, "If you had your choice between a world of money and our Saviour, which would you rather have?" She said, "Our Saviour." "But Jane, why do you love Him so much? what has He done for you?" "He have taken away all my sins." After a few more questions, I sung part of the hymn which commences, "*Jesus was once despised and low,*" in which she joined so heartily, that fearing her strength would be exhausted, I offered up a short prayer and left her. The following afternoon, whilst dismissing the children, her elder Sister came to me, with tears in her eyes, saying, she did not expect to find her alive when she went back. I hastened to little Jane's dwelling. On my entering her room, I drew near the bed and sat down by Jane, who at this time brightened up wonderfully. I said to her, "Jane, where are you going?" She then raised her hand with her voice, and with her finger pointing upwards, she cried, "Schoolmaster, I am going to heaven." She appeared to have been in great pain of body, but her soul was ready to inherit immortality. I spoke much of Jesus, which greatly delighted her, for his love was her constant theme. I observed to her, "Jane, you are in great pain now, but will you always feel it?" "No," said she "it will soon be ended." Between five and six o'clock, Mr. and Mrs. Morrish called on her, and put several questions to her about her soul, all of which she answered most satisfactorily, and they then asked her, if they should sing a hymn: she replied "Yes," and mentioned, "Jesus little children blesses." I was requested by Mr. M. to give out the first verse, which she joined us in singing. It was while we were at prayer that a change was observed in her; after prayer, her spirit appeared to be swiftly passing away. The Missionaries both shook her by the hand and bade her good-night. I still re-

mained sitting by her side, watching for the moment, when her happy spirit would wing its flight to endless bliss, and long I did not wait: about two minutes after her kind friends were gone, she fell asleep in the arms of her Redeemer. I then rose and sang, "*The grace of our Lord Jesus Christ, &c.*," and left with the earnest prayer of Balaam—"Let me die the death of the righteous, and let my last end be like hers."

3. TOBAGO.

FROM SISTER MORRISH.

"*Montgomery, July 31st, 1839.*

"DEAR BROTHER,—You will not be surprised to find, that, though my letter is dated from Tobago, a considerable portion of its contents have reference to the mission in Antigua, which we have so lately quitted, and to which we continue to feel so strongly attached.

"Immediately upon the receipt of your welcome letter, dated August 31st, we set about the enlargement of Newfield school-room, and kept school in the church. We had some time before engaged a young colored man as schoolmaster. He was the first person Mr. Miller had trained at his normal school, and certainly does his instructor great credit. We were surprised and gratified with the thorough knowledge of the system which he showed, on his first coming to Newfield. The school-children soon became very fond of him, and improved rapidly under his tuition; but what is of the most importance, he will, I trust, be a blessing to the souls of many.

"He has drawn up an account of the departure of one of the day-scholars, an interesting black child of six years old. I send it in his own hand writing. Her funeral was very solemn. The corpse was brought into the church where school was then kept, and where Brother Morrish, after an address to the scholars, related the particulars contained in the annexed account, and gave out the hymn which Jane wished to be sung at her funeral, "*Jesus little children blesses, &c.*" The coffin was carried to the grave by six monitors, dressed in white; the boys and girls walking after them in procession.

"I ought to mention next, the re-opening of our school-room, on March 9th, after its enlargement. We had with us, on that occasion, Mr. Miller, the Mico school-agent, and his wife, Mr. Thwaites, the Wesleyan superintendent, part of Dr. Nugent's family, and many of the children's mothers. The scholars were drawn up in two long lines by Mr. Miller. The signal given, they walked in procession into the school-room, the boys at one door, and the girls at the other, to the places appointed for them, singing the hymn, "*Prepare a thankful song,*" &c. There were present about 400 persons. Mr. Miller said, he had never at home, or the West Indies, seen such a beautiful sight. The meeting was opened by Brother Morrish with singing, followed by a prayer and short discourse. The

children then went through some of their lessons and exercises with Mr. Miller and their teacher, to the great admiration of their parents; after which there was a love-feast, and the distribution of the Christmas rewards, which had been kept on purpose for this occasion. A box from Miss Walker, Chester, one from Mrs. N. Bridges, Henstridge, and a third, from the Bristol congregation, had been lost in the *Arethusa*; but our Saviour, who foresaw what would happen, had, at this very time, supplied our wants from other quarters. One box from the Bath congregation, from Sisters Sharland and Gibbs, and another from my Scotch friends, Mrs. Frazer, Miss Fergusson, and Mrs. Dundas, and a third (a valuable one) from Mr. Joseph Sturge, reached us in safety. We, however, greatly lamented the loss of Miss Walker's box, on account of our boys, the Chester boxes having hitherto contained such valuable presents for them.

"Newfield school-room is now a delightful one, large and commodious, with a fine class-room, in which are tables for writing and working. There is also a sliding partition, which divides it in two at pleasure. May our Lord abundantly bless those, who have so liberally contributed to its enlargement; and may they have the gratification of hearing, that the bread which they have cast upon the waters has been found after many days.

"The Sunday, on which we took leave of our congregation, was a painful one. Many white people came to hear Brother Morrish's farewell sermon. The services in the church, and adieu with the adults being over, we proceeded to the school, where Brother M. gave the children a parting address.

"We left Newfield on May 20th. I shall pass over all but the last scene, which deeply affected us. We had descended the Cocoa Nut Walk in silent sorrow, as far as the school-room, where, although it was nearly 7 o'clock P. M., we found our dear scholars waiting for us; two of the monitors handed us papers containing appropriate verses of prayer for us, which they attempted to sing, but tears and sobs choked their voices, and we mingled our tears with theirs.

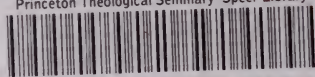
"We remained in Spring-Gardens till the 27th, on which day we sailed in the *William*, Captain O'Neil. We were soon very sick, but still all went well till the following Sunday morning, on which, according to the captain's expectation, we were to breakfast in Barbadoes. On that morning, however, no land was in sight; and for the three following days, we continued toiling hard, and vainly, to reach our destined port. Captain O'Neil said, he never had in his life encountered such currents."

1875

THE END OF THE WORLD

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